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Engl. May 30. 1814

A SHORT ACCOUNT
OF THE
LIFE AND WRITINGS
OF THE LATE
REV. WILLIAM LAW, A.M.

AUTHOR OF
"THE SERIOUS CALL TO A DEVOUT LIFE,"
And of many other not less valuable Works;

WITH
AN APPENDIX,
Which contains
SPECIMENS OF THE WRITINGS.

==
BY RICHARD TIGHE.

"He that dwelleth in Love, dwelleth in God."

1 JOHN, ch. iv.

*"Love is a disposition of the Mind to take pleasure in the
"Happiness of another."*

WOLFIUS.

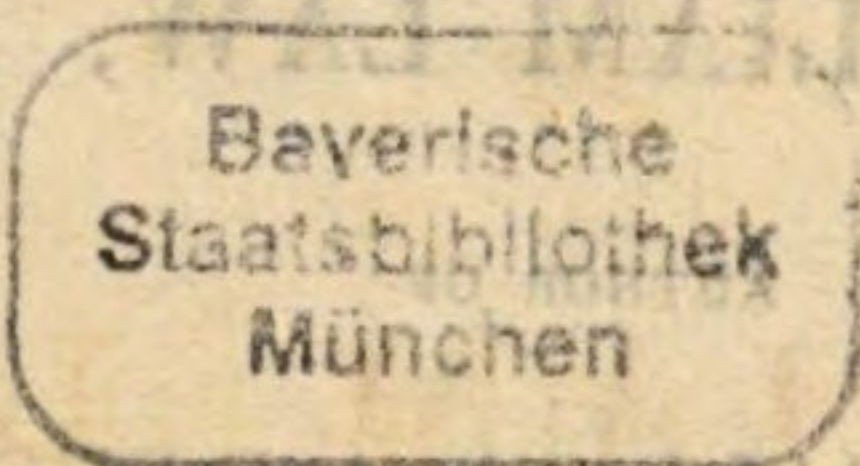
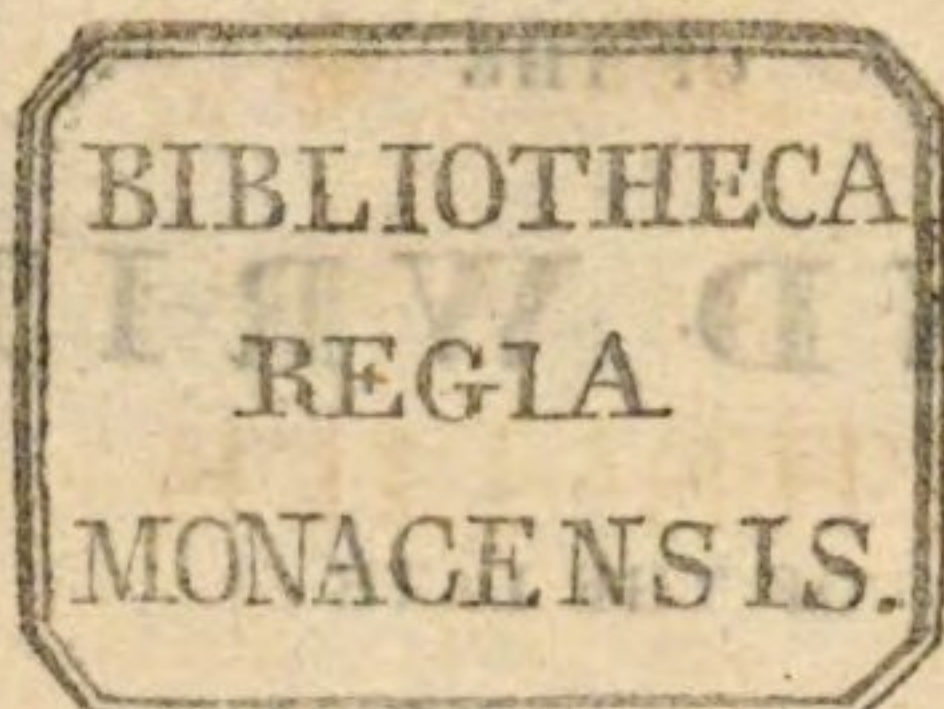
London:

PRINTED FOR THE AUTHOR;

AND SOLD BY J. HATCHARD, 190, PICCADILLY; AND
ELIZABETH BUDD, PALL-MALL.

—
1813.

A SHORT ACCOUNT



AN APPENDIX

SPECIMENS OF THE WRITINGS

BY RICHARD TIGHE

"I have a disposition of the mind to take pleasure in the
"happiness of another."
I love, oh, iv.

PRINTED FOR THE AUTHOR;
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J. Brettell, Printer, Rupert Street,
Haymarket, London.

1813.

THE LIFE
OF
WILLIAM LAW.

THE late Reverend William Law, of King's Cliffe, in Northamptonshire, has by some been called "a celebrated enthusiast;" * while by others of a different character he is held to have been an enlightened and well-informed teacher of the way of salvation from a state of sin, by a Saviour and Deliverer, Jesus Christ. He was born in the year 1686, second son of Mr. Thomas Law, grocer.

It is probable, but not certain, that he received the rudiments of his education at

* See a note in the Register of Emmanuel College.

Oakham or Uppingham, in Rutlandshire : on the 7th of June, 1705, he became a student in Emmanuel College, Cambridge.

In the year 1708, he commenced Bachelor of Arts ; in 1711, was elected Fellow of the College of which he was a member ; and in 1712, commenced Master of Arts.

Soon after the accession of his Majesty King George I. Mr. Law being called upon to take the oaths prescribed by Act of Parliament, and to sign the Declaration, refused to do so ; in consequence of which he vacated his fellowship in 1716, and from thenceforward was distinguished by the name of a non-juring minister.

That he was at one time a curate in London, appears from a passage in one of his letters not yet printed, or from some other good authority ; but whether he acted in that capacity while fellow of Emmanuel, or soon after he vacated his fellowship, cannot now be determined by the Author of these sheets ; but it is well known that he soon went to reside at Putney with Mr. Gibbon,

as tutor to his son Edward Gibbon, who was father of Edward Gibbon the Younger, author of “The History of the Decline and Fall of the Roman Empire.”

It seems probable that Mr. Law’s political principles, no less than his piety and learning, recommended him to Mr. Gibbon, who was himself a friend to the family of Stuart.

In a letter to his brother Mr. George Law, apparently written soon after the year 1716, but without date, he thus states his reason for refusing to take the oaths :—

“ As to the multitude of swearers, that has
 “ no influence upon me ; their *reasons* are
 “ only to be considered, and every one
 “ knows that no good ones can be given for
 “ people’s swearing the direct contrary to
 “ what they believe. Would my con-
 “ science have permitted me to have done
 “ this, I should stick at nothing where my
 “ interest was concerned ; for what can be
 “ more heinously wicked than heartily to
 “ wish the success of a person upon the
 “ account of his right, and at the same

“ time, in the most solemn manner, in
 “ presence of God, and as you hope for
 “ mercy, to declare that he has no right at
 “ all?”

By many of his contemporaries he was no doubt highly esteemed, as were others of the clergy and laity called non-jurors, for the sacrifice he had made of his interest to his principles: that act was perhaps the first step taken towards an entire devotion of himself to the service of God, by which devotedness he was afterwards eminently distinguished.

In the year 1717, Mr. Law engaged in controversy, by writing in favour of the authority of the Christian Ministry in a National Church.* Thirty years afterwards, he would not have written so warmly on that subject, or even thought it interesting, although he was to the last convinced of the utility of that establishment called the Church, and no doubt held that no person can be authorised from above to shake or pull down the ancient fabric, who is with-

* See Appendix, No. I.

out power from on high to set up something better in its place.

In his parish church he joined in the public worship of God ; in his parish church, and there only, he joined in celebration of the sacred rite of the Lord's Supper ; and in the same ground with those who were united to him by these acts of religion he lies interred.

Mr. Law well knew that the good Shepherd had many sheep who were not of one fold outwardly, and that the fold mentioned in Scripture related to inward influence alone. Where two or three meet under divine influence, there is Christ vitally present in the midst.*

In the year 1727, Mr. Law founded an Almshouse for the reception and maintenance of two old women, either unmarried and helpless, or widows ; also a School for the instruction and clothing of fourteen girls.†

In the year 1755, the lands appropriated to the support of his houses produced

* See Appendix, No. XIII.

† Ib. No. III.

yearly fifty-four pounds sterling ; they now produce sixty-nine pounds sterling, a rise inadequate to the increased value of the produce.

As Mr. Law's first publications were well received,* and as he had been in Mr. Gibbon's family as tutor and chaplain for some years before 1727, he might have had the means of founding the widow's house, and of educating fourteen girls, without the assistance of any friend ; and perhaps he did so, although it is by many believed that the money so applied was the gift of an unknown benefactor.

By Mr. Thomas Law, now living at Cliffe, the grandson of Mr. George Law, who was the eldest brother of William, it is said, that while Mr. Law was standing at the door of a shop in London, a person unknown to him asked whether his name

* After Mr. Law retired to King's Cliffe, he refused to take payment for the copies of his publications, and might have done so at an earlier period. It is said that his bookseller, Mr. Richardson, once prevailed on him to accept one hundred guineas.

was William Law, and whether he was of King's Cliffe ; and after having received a satisfactory answer, delivered a sealed paper, directed to the Reverend William Law, which contained a bank-note for one thousand pounds ; and it is believed by Mr. T. Law, that by those means the small almshouse at Cliffe was built and endowed.

At what time after the year 1732, Mr. Law quitted Mr. Gibbon's house at Putney, and went to reside in London, the Author of this Memoir cannot learn ; but he has authority for saying, that some *time before* the year 1740, he was instrumental in making Mrs. Hester Gibbon, his pupil's sister, acquainted with Mrs. Elizabeth Hutcheson, widow of Archibald Hutcheson, Esq. of the Middle Temple.

Mr. Hutcheson, when near his decease, recommended to his wife a retired life, and told her, that he knew no person whose society would be so likely to prove profitable and agreeable to her as that of Mr. Law, of whose writings he highly approved. Mrs. Hutcheson, whose maiden name was

Lawrence, had been the wife of Colonel Robert Steward ; and when she went to reside in Northamptonshire, was in possession of a large income, from the produce of an estate which was in her own power, and of a life-interest in property settled on her in marriage, or devised to her by Mr. Hutcheson.

These two ladies, Mrs. Hutcheson and Mrs. H. Gibbon, much devoted to God, and desirous of living entirely to his glory, by the exercise of love to their Christian brethren, formed the plan of living together in the country, and in retirement from that circle of society generally, but absurdly, called the world, and of taking Mr. Law as their chaplain, instructor, and almoner.

We may be sure that their purpose was to cultivate those good qualities which best prepare the heart for the enjoyment of that blessed region “where all worketh
“and willeth in quiet love.”

In execution of their laudable design, they took a house at Thrapston, in North-

amptonshire ; but that situation not proving agreeable to them, the two ladies enabled Mr. Law, in the year 1740, or soon afterwards, to prepare a roomy house near the church at King's Cliffe, and in that part of the town called "The Hall-Yard." This house had belonged to Mr. Thomas Law, and was then possessed by William, the only property devised to him by his father. It had a good garden annexed, and a close of pasture ground, in one corner of which the small almshouse built by W. Law now stands. Part of the land, at this time in possession of Mr. Law's kinsman, T. Law, was, in small parcels, purchased at different times by Mrs. H. Gibbon, and by her devised to the son of William Law's nephew, who made additions to the estate by purchases after Mrs. Gibbon's death ; and dying unmarried, devised the whole to his brother Mr. Thomas Law.

The presence of Mr. Law, no doubt, contributed to make the house in "The Hall-Yard" a blessed place of retreat ; the whole income of his two female friends

being devoted to the relief of the poor, and all their time to the cultivation of that good seed which the adorable Lover of Mankind had sown in their hearts. Mrs. Hutcheson's annual income was little more or less than two thousand pounds, and that of Mrs. Gibbon nearly one thousand.

As the expenditure within the house was in all respects remarkably frugal, very great must have been the expenditure without; so great as to make those at Cliffe, who remember Mr. Law and his companions, say, that their acts of charity were boundless.

The daily distribution of food and raiment at their door never ceased, nor the granting of occasional relief to the sick and needy. It is said that the report of such munificence spread to places far from Cliffe, and produced applications from many whose wants were less pressing than the want of necessary food and raiment, and that such were often gratified by charitable donations.

Mr. Edward Gibbon says * that his aunt Hester was the original from whence the character of Miranda in the *Serious Call* was drawn; but as that lady was very young in her father's house when the *Serious Call* was written, it seems likely that she was rather an imperfect copy than a model, and that the original existed only in Mr. Law's imagination.

It is said, and probably with truth, that Mr. Law, while employed by Mr. Gibbon as tutor to his son, acted voluntarily in giving tuition to his daughter; and that his pious instructions made an early and lasting impression on the mind of his female pupil, though they had but little effect on that of her brother. Why a considerable part of the family estate was devised to her and her sister, Mrs. Elliston, mother of Lady Eliot, in prejudice of the heir at law, cannot now be accounted for in a satisfactory manner. After the lapse of half a century, Mrs. Hester Gibbon's share reverted into the natural channel by her will, and was for

* See Appendix, No. II.

a short time enjoyed by Edward Gibbon, who long expected it, but not without apprehensions, that his aunt would devise it to some of those friends with whom she had spent her life.

In the year 1761, on the morning of the 9th of April, Mr. Law departed, in the joyful hope of a blessed life in regions of peace and love. He bore with patience the severe pains of an internal inflammation, which caused his death. When near expiring, he sang an hymn with a strong and very clear voice.*

Either before he sang the hymn, or soon after, he is said to have spoken words, by which it was evident that he felt the powers of the world to come, “as a flame of love which would endure for ever.” To the Author of this Work it appears almost certain that he expired shortly after singing the hymn.

By those persons now living at Cliffe who knew Mr. Law, it is reported that he

* The hymn sung by him will be found at the end of this Work.

was by nature of an active and chearful disposition, very warm-hearted, *unaffected*, and affable, but not to appearance so remarkable for meekness as some others of the most revered members of the Christian Church are *reported* to have been.

That man has but little pretensions to the name of Christian, who does not know that to be meek and lowly of heart is the first of the good qualities which distinguish those who in an eminent degree deserve to bear the name of their Master. No writer on the spiritual life knew better than Mr. Law, that without a victory over wrath and pride, it is not possible to enjoy tranquillity of mind in this world, much less the happiness of that holy place of which the meek Lamb of God is the life and the light.

If it be true that Mr. Law did but *aim* at that blessed state of mind, of which he well knew the inestimable value, we may be sure, that while he acknowledged and taught that all the acts of the followers of Jesus Christ should be acts of love,* his

* See Appendix, No. XI.

efforts in strife against sin, with prayer to his great Deliverer, never ceased.

Whether we take his character from reports, or from his writings, we must revere his memory, believing that few have been his equals in this age, and not many in any age of the Church. The wisdom given to him was such as we cannot suppose to reside in any but those who are of a contrite and humble spirit, and tremble at their Master's word.*

By the works of which he was the author, during the last twenty years of his life, it plainly appears, that in love of all goodness, no person exceeded him; in labours designed to draw all to the service of that Master, of whose loving-kindness and mercy he spoke copiously in all his writings, he was never weary; to speak good of his name, seems to have been his greatest delight, and the first wish of his heart, that he and all mankind might enjoy the full benefit of that wonderful act of love by which the gates of heaven were opened to

* See Appendix, No. X. *

all believers. Deliver us from evil, was his daily prayer; a petition suited to the mind of contrite sinners in all places, and on all occasions, and in his dying hour not forgotten by Mr. Law.*

He who taught his disciples to pray in the closet, and commanded them there to intercede for their enemies, could not have designed to set limits to their benevolence: when therefore we pray for deliverance from evil, it is our duty to comprehend the whole race of mankind in our humble and earnest petitions.

Does it not follow from hence that God wills the salvation of all men from a state of sin?

Mr. Law, above all things, recommended to his readers the passive virtues of meekness, patience, and resignation, testifying truly that all the acts of a Christian should be directed by the spirit of love, however restricted the servant of Christ might be in power, wisdom, and knowledge. Such was the perfection at which

* See the Hymn sung by him, line sixth.

Mr. Law taught his scholars to aim, and such the standard by which he directed them to judge their words and actions. Mrs. Gibbon might well say, “his life “ may be seen in his writings.”* By the writer of this character of Mr. Law, it may now be said,

“ Quis dignè scripserit ?”

And it may be feared, that while he endeavours to give a short account of his writings, he shall fail of giving satisfaction to those who are warm friends of the sentiments contained in Mr. Law's works.

Between the years 1717 and 1737, he published several tracts, all in support of religion in general, accompanied with the earnest recommendation of good morals. Of these works the best known is, “The “ Serious Call to a devout Life.” To this and other of Mr. Law's first writings some object as not dwelling sufficiently on the means of reconciliation to God, repentance and faith.

* This answer is said to have been given by Mrs. Gibbon on being asked to write Mr. Law's life.

A few years before the publication of the *Serious Call*, he wrote a treatise on *Christian Perfection*, which contains excellent doctrine. Some pages of his best style of writing may be found in it,* but what that work proves might have been explained in fewer words: it appears to have been superseded by the *Serious Call* in public estimation.

The style of his censure on the play-house may be found fault with,† but to the substance of the work no serious Christian will object: to such a one it must ever appear, that the exhibitions at the theatre cannot please any but those whose vain minds take pleasure in vanity. “Vana
“vanis!” It is to little purpose to dwell on this subject: those who like shows, let what will be said, will always find arguments in defence of their favourite amusement, while those who in any degree regulate their lives by the precepts of the gospel, seeking salvation from a state of sin, will avoid scenes where the lust of the

* See Appendix, No. IV.

† Ibid. No. II.

flesh, the lust of the eyes, and the pride of life, find ample gratification.

The Serious Call to a Devout and Holy Life, is by many thought his most valuable work. The design is first to show that devotion means devotedness to God, and that prayer, public and private, retirement for meditation and study,* are but particular acts of devotion, and no more than means for the cultivation of the love of God and man.

Giving good words with the mouth, while the heart is far from God, can answer no beneficial purpose: the suppliant should at the least have the design to please his Lord and Master in all the actions of his life; and if he is not more affected by the desire to do the will of God here on earth as it is done in heaven, than by the desire to be made happy by any kind of selfish gratification, he has not yet taken the first step on that ladder which reaches from earth to heaven.

* The proverb says, "Qui studet orat." Mr. Law is reported to have said, that "reading is eating."

“ A man,” says Mr. Law, “ has no reason to look on himself as a disciple of Christ, who has not so much piety as to intend, as the happiest and best thing in the world, to please God in all the actions of his life ; and yet it is for want of this degree of piety that we see such a mixture of sin and folly in those who are called the better sort of people.”

He illustrates his doctrine by many well-drawn characters, and fixes the attention of his readers by a clear and lively style, far superior to that of other writers on devotion. Many have testified that the reading of the *Serious Call* made such lasting impressions on their minds, *under the divine influence*, that they never lost sight of the objects presented to their view on that occasion.*

In a chapter on Resignation, he speaks admirably well of the happiness of doing the will of our Heavenly Father, and of ceasing to do our own natural will, which,

* A specimen of the *Serious Call* will be found in Appendix, No. V.

unrestrained, drives us into the commission of acts hurtful to our fellow-creatures, destructive to ourselves, and displeasing in the sight of our Creator.

By the Christian Perfection, and Serious Call, after proving that devotion means devotedness to God, it is the author's design to convince his reader, that we cannot be wise and happy but by submitting to the moral government of our Heavenly Father, whose laws are given for our benefit; and that such happiness as this evil world can afford, without prospect of life in a future and better state of existence, is but like the dream of an unsound mind.

With these words he concludes the Serious Call:—"All worldly attainments, whether of greatness, wisdom, or bravery, are but empty sounds; there is nothing wise, or great, or noble, in a human spirit, but rightly to know, and heartily to worship and adore the great God, who is the support and life of all spirits, whether in heaven or on earth."

In the year 1737, Mr. Law wrote on the

sacred rite of the Lord's Supper ; and then first began to teach as one who looked on religion to be entirely the work of God by divine influence on the heart, and on *salvation from a state of sin*, as the free gift of God to the degenerate race of fallen Adam, not to a part of mankind, but to the whole race ; a gift of which all might partake who should be willing to do so, by turning from their evil ways.

The power of turning* he truly asserts to be in every man from his birth, and therefore that he who does not obey the voice which calls him to repentance and reconciliation to God, will hereafter assent to the justice of his own condemnation.

The blessing of salvation from sin, with all other blessings, he asserts to be through Jesus Christ, of whose *nature* bread and wine are symbolical representations ; memorials of the incarnation and death of the Saviour and Deliverer ; and the means by which a present benefit is communicated to

* See Appendix, No. VI.

those who have faith to discern the Lord's body under the appointed representations.

If any look on the sacred rite as ordained in memorial of a past transaction *only*, and reject the belief of a present and substantial benefit, they are in error; and so, with great eloquence and power of argument, the author of the *Demonstration* testifies.

Those persons read Mr. Law's works with very little attention, or perhaps in part only,* who suppose his principles to be the same as those of Socinus. It is said of Socinians, that they deny original sin; that they deny the supernatural generation of the Saviour, the son of a virgin; that they deny his body to be the visible, and only visible Deity; or that he is Man-God and God-Man, *the Eternal Word and Power of Love clothed with humanity*: if they deny these venerable truths, their principles greatly differ from those of Mr. Law.

In the *Treatise on Regeneration*, in an *Appeal to all who doubt, &c. in the Spirit of*

* See Appendix, No. IX.

Prayer, in the Way to Divine Knowledge, and in the Spirit of Love,* Mr. Law uses all the powers of his enlightened mind to establish this great fundamental truth, that God is love. He writes copiously on the fall of the first father of mankind, knowing that the necessity for the belief of the greatness of the remedy is best proved by showing the greatness of the disease.

He states the consequences of the first act of disobedience in such a manner as it had never been stated before by any English writer, borrowing much from the blessed Behmen, an enlightened teacher of Germany, who wrote many works in the beginning of the seventeenth century.†

In order to show the importance of the Christian doctrines of repentance and reconciliation to God (which doctrines, taken together, may be specially called the Gospel ‡), and not to gratify his readers by new views of the history of creation and of the fall of angels and men, he says much

* See Appendix, Nos. VII. VIII. IX. X. XI.

† Ibid. No. X. (B.)

‡ ὁ λόγος καταλλαγῆς.

respecting the original perfection of the first man, called in Sacred Scripture the Son of God, an holy creature, whose soul was breathed out of God : and to open the case more fully, he endeavours to show his readers how it comes to pass that nature, in a state of separation from God, is productive of evil, even of all imaginable evil ; although nature, blessed by the divine influence of heavenly light and love, is productive of all that good which is hidden in the Deity, whose triune powers * make the Creator manifest in his works.

* The Author of these sheets prefers the use of the word *power* to the word *person*, lest any reader should suppose *person* to be applicable only to a visible object. In Sacred Scripture Jesus Christ is styled the expressed (or engraven) representation of God : "Ὁς ὢν ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ : Being the effulgence of his glory, and signature (or engraved representation) of his substance (or essence), and upholding all things by the word of his power. (Heb. ch. i. ver. 3.) Every reader of these Greek words must know that our English translation is faulty in using *person*, which word is derived from *persona*, a mask, and that from *per sonare*, because the voice of the actor passed through a conical tube, which was a part of the Roman mask.

After the fall of angels, and subsequent fall of man, that which should have reflected the glory of its Creator, being broken off from the source of life, became in the rebellious creatures wrathful and rapacious.

So copious are Mr. Law's writings on these points, that it may perhaps with truth be asserted, that on the subjects treated of, he has left nothing unsaid that could be beneficial to his readers. He exerts all his abilities to show that God is love ; that all his acts in creation and redemption are acts of love ; and that wrath, numbered in Scripture with other evil fruits of corrupt flesh and blood, cannot possibly exist in that holy Being whose will is one, and that a will of love towards all his offspring, indeed towards every thing that hath life.

That his reader's hope and trust may be more and more firmly fixed in his Creator and Redeemer, he proves that those systems of divinity which represent an outward atonement, or means of reconciliation, as necessary, in order to make God reconcilable to his creatures, in the same manner

that sacrifices were anciently thought to appease the Deity, are erroneous; proving at the same time that the means of reconciliation or atonement had its whole effect *in man*, making him, by change of nature and of mind, reconcilable to God. Be ye reconciled to God, says an Apostle, using the very word from whence atonement is derived.*

With respect to an inward means of atonement, or reconciliation to God, Mr. Law, in the most unequivocal manner, declares his belief, that through the body and blood of our Lord Jesus Christ alone, and by means of his sufferings on the cross, mankind can be delivered from a state of sin and misery; and that by supernatural generation, the suffering Saviour was the

* The English word at-one-ment is but once used in the New Testament, Rom. v. where it should be reconciliation, as in 2 Cor. v. ver. 19; τὴν καταλλαγὴν ἐλάβομεν, we have received the means of reconciliation, i. e. Jesus Christ, Rom. ch. v.: κόσμον καταλλάσσω, reconciling the world, 2 Cor. ch. v.: τὸν λόγον τῆς καταλλαγῆς, the word of reconciliation, 2 Cor. ch. v.: καταλλάγητε τῷ Θεῷ, be ye reconciled to God, 2 Cor. ch. v.

only visible image of the invisible Creator of heaven and earth. He, with other true believers, acknowledged thankfully that the Word, by which all things were made, took our nature upon him in order to bring again unto his creatures, when fallen, that righteousness by which sinners can be made the children of God.

It is not the design of this Work to give a complete synopsis of all Mr. Law's valuable writings: if the reader will take the trouble of turning to the Appendix, he will find specimens, taken from his moral and spiritual works, sufficient to prove to him, that though Mr Law, *before all things*, thought change of heart and mind *necessary* to prepare sinful men, i. e. all men, for the kingdom of heaven, and that by assent to a creed alone, there could be no reconciliation to God; yet he was anxious to make it appear, that in doctrines he did not deviate from those of the Primitive Church; that he believed in one God, triune in operation, one in essence, Father, Son, and Holy Spirit; Father or parental

power, generating ; Son generated ; Holy Spirit proceeding ; these invisible powers uniting in the visible body of one Lord Jesus Christ, “ God of God, Light of “ Light ;” that he believed in what is commonly called original sin, that all children come into the world wrathful, or children of wrath, and prone to excess in the use of every thing which this evil world contains : and although he abhorred that system which ascribes wrath to God, he knew that internal wrath in a future state will be the means of tormenting those who suffer condemnation.

From the letter of Scripture, some persons might suppose God to be a consuming fire, on full as good authority as some suppose our Heavenly Father to be wrathful. Fire and wrath are indeed his, in a good sense ; for they are both instrumental in bringing about the designs of his love, as are his tempests and his frosts.

Those who love their neighbours, in the manner that they love themselves, by sincerely praying for their welfare, whether

friends or enemies, will certainly be inclined to believe what Mr. Law says of the purification of all human nature, by wishing it to be true: his own words* on the subject are better than any that can be given by another; to them therefore the reader is requested to refer.

The writer of this Memoir having now lightly touched on nearly all the subjects treated of largely by Mr. Law, concludes by saying, that if what has been written by him should induce one person to look into, relish, and benefit internally by writings which have been found by him a guide to rest, his labour will not be in vain, nor, he trusts, unrewarded in a better world by that good Master of whose vineyard the fruit is love.

Mr. Law was in stature rather over than under the middle size; not corpulent, but

* See Appendix, No. XIV. (A.)

stout-made, with broad shoulders; his visage was round, his eyes grey; his features well proportioned, and not large; his complexion ruddy, and his countenance open and agreeable. He was naturally more inclined to be merry than sad. In his habits he was very regular and temperate; he rose early, breakfasted in his bed-room alone on one cup of chocolate; joined his family in prayer at nine o'clock, and again, soon after noon, at dinner.

When the daily provision for the poor was not made punctually at the usual hour, he expressed his displeasure sharply, but seldom on any other occasion. He did not join Mrs. Gibbon and Mrs. Hutcheson at the tea-table, but sometimes eat a few raisins standing while they sat.

At an early supper, after an hour's walk in his field or elsewhere, he eat something, and drank one or two glasses of wine; then joined in prayer with the ladies and their servants, attended to the reading of some portion of Scripture, and at nine o'clock retired.

When the children of his nephew came to his house, as they often did, he was much pleased to see them, and to take them on his knee. The youngest of them now (anno 1813) lives at King's Cliffe, in the house which did belong to Mr. Law.

After speaking of Mr. Law's habits of temperance and regularity, the kind person of King's Cliffe, from whom the writer of these sheets received information respecting Mr. Law's way of life, says in a letter: "He
 " was fond of music, and on the day of the
 " annual audit of the accounts, stated by
 " those who managed the funds appropriated to the support of the charitable
 " institutions at Cliffe, entertained the trustees with a concert, on which occasion
 " Mrs. Gibbon performed on the organ.

" He chose to eat his food from a
 " wooden platter, not from an idea of the
 " unnecessary luxury of a plate, but because it appeared to him that a plate
 " spoiled the knives."

He wore shirts intended for the poor as soon as made, after which they were washed for the first time, and distributed.

A new edition of an old translation of Behmen's works was printed at Mrs. Hutcheson's expense, and in part under Mr. Law's superintendence. The figures, *said* to have been *left* by Mr. Law, were not designed by him, but by a German, whose name was Andrew Freeher. Of Andrew Freeher there are several volumes of writings: it does not appear that any of them have been printed. The writer of these lines has reason to believe that they are in the British Museum, but that they are of little value. What is good in them may be found in the works of his master Behmen.

Mrs. Hutcheson died in January, 1781, aged 91.

Mrs. Gibbon died in June, 1790, aged 86.

The remains of Mr. Law were placed in a tomb built by Mrs. Gibbon.

When Mrs. Hutcheson died, her remains were placed, by her particular desire, *at the feet of Mr. Law*, in a new tomb.

Mrs. Gibbon was interred with Mr. Law.

THE ANGELS' HYMN,

SAID TO HAVE BEEN SUNG BY THE LATE REV. W. LAW, WHEN
ON HIS DEATH-BED.

Thus Angels sang, and thus sing we,
To God on high all glory be !
Let him on earth his peace bestow,
And unto men his favour show.

Welcome sweet words, sweet words indeed !
In darkness light through them is spied ;
Whate'er is needless, these we need :
Lord, let these words with us abide.

This day sets forth thy praises, Lord ;
Our grateful hearts to thee shall sing,
Our thankful lips now shall record
Thine ancient love, Eternal King.

And let the Church with one accord
Resound Amen, and praise the Lord.

Hallelujah ! Hallelujah !

Hallelujah ! Hallelujah !

THE ANGELS' HYMN.

SAID TO HAVE BEEN SUNG BY THE LATE KING, WHEN
ON HIS DEATH-BED.

And when I saw the angels, and their singing, saw them

To God on high all glory be!

Let him on earth his peace bestow,

And unto men his favour show.

Whence sweet words, sweet words indeed!

In darkness light through them is shed;

Which, if we heed, these words indeed

Lord, let these words with us abide.

Our grateful hearts to thee shall sing

Our thankful lips thy praise record

Thine ancient love, Eternal King,

And let the Church with one accord

Thine ancient love, Eternal King,

And let the Church with one accord

Thine ancient love, Eternal King,

And let the Church with one accord

Thine ancient love, Eternal King,

And let the Church with one accord

Thine ancient love, Eternal King,

And let the Church with one accord

Thine ancient love, Eternal King,

And let the Church with one accord

Thine ancient love, Eternal King,

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And let the Church with one accord

Thine ancient love, Eternal King,

And let the Church with one accord

APPENDIX.

No. I.

*On the Bangorian Controversy. From
"SMOLLETT'S History of England."*

IN the year 1717, the proceedings in the Convocation turned chiefly upon two performances of Dr. Hoadley, Bishop of Bangor. One was entitled, "A Preservative against the Principles and Practices of the Non-jurors;" the other was a sermon preached before the king, under the title of "The Nature of the Kingdom of Christ." An Answer to this discourse was published by Dr. Snape, Master of Eton College, and the Convocation appointed a committee to examine the Bishop's two performances. They drew up a representation, in which the Preservative and the Sermon were censured, as tending to subvert all government and discipline in the Church of Christ; to reduce his kingdom to a state of anarchy and confusion; to impugn and impeach the royal supremacy in causes ecclesiastical, and the authority of the legislature to enforce obedience in matters of religion by civil sanctions. The government

thought proper to put a stop to these proceedings by a prorogation, which however inflamed the controversy. A great number of pens were drawn against the Bishop. But his chief antagonists were Dr. Snape and Dr. Sherlock, whom the king removed from the office of his chaplains, and the Convocation has not been permitted to sit and do business since that period.

No. II.

Testimony concerning Mr. LAW by EDWARD GIBBON, Esq.

A LIFE of devotion and celibacy was the choice of my aunt, Mrs. Hester Gibbon, who, at the age of eighty-five, still resides in a hermitage at Cliffe, in Northamptonshire, having long survived her spiritual guide and faithful companion, Mr. William Law, who at an advanced age, about the year 1761, died in her house. In our family he had left the reputation of a worthy and pious man, who believed all that he professed, and practised all that he enjoined. The character of a non-juror, which he maintained to the last, is a sufficient evidence of his principles in Church and State, and the sacrifice of interest to conscience will be always respectable. His theological writings, which our domestic connection has tempted me to peruse, preserve an imperfect sort of Life, and I

can pronounce with more confidence and knowledge on the merits of the Author. His last compositions * * * * *, and his discourse on the absolute unlawfulness of stage entertainments * * * * * But these sallies * * * * * must not extinguish the praise which is due to Mr. Wm. Law as a wit and a scholar. His arguments are specious and acute;—his manner is lively;—his style forcible and clear;—had not his vigorous mind been clouded by enthusiasm, he might be ranked with the most agreeable and ingenious writers of the times. While the Bangorian controversy was a fashionable theme, he entered the lists on the subject of Christ's kingdom, and the authority of the priesthood. Against the Plain Account of the Sacrament of the Lord's Supper, he resumed the combat with Bishop Hoadley, the object of Whig idolatry and Tory abhorrence, and at every weapon of attack and defence, the non-juror, on the ground which is common to both, approves himself at least equal to the prelate. On the appearance of the Fable of the Bees, he drew his pen against the licentious doctrine, that private vices are public benefits, and morality as well as religion must join in his applause. Mr. Law's master-work, the Serious Call, is still read as a popular and powerful book of devotion. His precepts are rigid, but they are founded on the gospel. His satire is sharp, but is drawn from the knowledge of human life; and many of his portraits are not unworthy the pen of La Bruyère. If he finds a spark of piety in his reader's mind, he will soon kindle it to a flame; and a philosopher must

allow that he exposes, with equal severity and truth, the strange contradiction between the faith and practice of the Christian world. Under the names of Flavia and Miranda, he admirably describes my two aunts, the heathen and the Christian sister.

No. III.

From a printed Account of the two charitable Foundations at King's Cliffe, in the County of Northampton. Dated, 1755.

IN the year of our Lord one thousand seven hundred and forty-five, Mrs. Hutcheson set up a school in the town of King's Cliffe for the education and full clothing of eighteen poor boys of the town of King's Cliffe, with a salary for a master well qualified to teach them reading and writing, and all the useful parts of arithmetic.

Mrs. Hutcheson afterwards bought a school-house for the master, built a school, and four little tenements adjoining to it, for the separate habitation of four ancient and poor widows, chosen out of the town of King's Cliffe, with a weekly allowance.

For the perpetual maintenance of these charities, the following estates have, by Mrs. Hutcheson's order and appointment, been conveyed, surrendered, and sold, for ever in trust, to G. Lynn of Southwick, W. Pain King of Fineshade,

Esqrs. ; to the Rev. C. Bates of Easton ; to the Rev. W. Piemont, Rector of King's Cliffe ; to T. Jackson of Duddington, Gent. ; to G. Law of Morehay, Gent. :

	£.	s.	d.
One moiety of a certain number of Closes in the county of Lincoln, let for 54	54	0	0
Land at Aslacton, in the county of Not- tingham	53	0	0
Two Closes at King's Cliffe	18	10	0
Dealy's Closes	7	10	0
Buxton Close	7	0	0
Close near the school-house	8	0	0
	£.148	0	0

Donatus O'Brien of Blatherwick, Esqr. was, at the desire of Mrs. Hutcheson, added to the six trustees before-mentioned.

The school founded for the education and full clothing of fourteen poor girls of the town of King's Cliffe, was set up by Mr. Wm. Law, in the year of our Lord one thousand seven hundred and twenty-seven, with a salary for a mistress well qualified to instruct them in reading, knitting, and every useful kind of needlework.

He hath since built a school-house and school, and also two little tenements adjoining to the schools, to be inhabited separately by two poor ancient unmarried women or widows, of the town of King's Cliffe, with a weekly allowance hereafter mentioned.

For the perpetual support of these charities, he, the said W. Law, hath conveyed for ever in trust,

to G. Lynn of Southwick; to D. O'Brien of Blatherwick; to W. Pain King of Fineshade, Esqrs.; and to the Rev. C. Bates of Easton; to the Rev. W. Piemont, Rector of King's Cliffe; to T. Jackson of Duddington, Gent.; and to George Law of Morehay, Gent.

1. The aforesaid school and school-house, and the two little adjoining tenements.

2. One moiety of a certain number of closes at Northope, in Lincolnshire, let for fifty-four pounds per annum.

The gross annual income arising at present, Anno 1813, from Mr. Law's portion of the estates, amounts to sixty-nine pounds.

The gross annual income arising at present from Mrs. Hutcheson's portion of the estates, amounts to three hundred and eight pounds, eighteen shillings, and sixpence.

	£.	s.	d.
Mr. Law's	69	0	0
Mrs. Hutcheson's	308	18	6
	£.377	18	6

The rise of rent, from fifty-four to sixty-nine pounds, at the end of fifty years, must appear small, when the increased price of the products of all lands is taken into consideration.

No. IV. (A.)

Exhortations to Devotion. From "A practical Treatise on Christian Perfection."

WHOEVER hath read the foregoing chapters with attention, is, I hope, sufficiently instructed in the knowledge of Christian perfection. He hath seen that it requireth us to devote ourselves wholly unto God, to make the ends and designs of religion, the ends and designs of all our actions; that it called us to be born again of God, to live by the light of his Holy Spirit,—to renounce the world and all worldly tempers,—to practise a constant, universal self-denial,—to make daily war with the corruption and disorder of our nature,—to prepare ourselves for divine grace by a purity and holiness of conversation,—to avoid all pleasures and cares which grieve the Holy Spirit, and separate him from us,—to live in a daily, constant state of prayer and devotion; and, as the crown of all, to imitate the life and spirit of the Holy Jesus.

It now only remains that I exhort the reader to labour after this Christian perfection. Was I to exhort any one to the study of poetry or eloquence, to labour to be rich and great, or to spend his time in mathematics or other learning, I could only produce such reasons as are fit to delude the vanity of men, who are ready to be taken with any

appearance of excellence. For, if the same person was to ask me what it signifies to be a poet, or eloquent, what advantage it would be to him to be a great mathematician or a great statesman, I must be forced to answer, that these things would signify just as much to him as they now signify to those poets, orators, mathematicians, and statesmen, whose bodies have been a long while lost among the common dust. For, if a man will be so thoughtful and inquisitive as to put the question to every human enjoyment, and ask what real good it would bring along with it, he would soon find that every success amongst the things of this life leaves us just in the same state of want and emptiness in which it found us. If a man asks, why he should labour to be the first mathematician, orator, or statesman? the answer is easily given, because of the fame and honour of such a distinction; but if he was to ask again, why he should thirst after fame and honour, or what good they would do him? he must stay long enough for an answer. For when we are at the top of all human attainments, we are still at the bottom of all human misery, and have made no farther advancement towards true happiness, than those whom we see in the want of all these excellencies. Whether a man die before he has writ poems, compiled histories, or raised an estate, signifies no more than whether he died an hundred or a thousand years ago.

On the contrary, when any one is exhorted to labour after Christian perfection, if he then asks, what good it will do him? the answer is ready,

that it would do him a good which eternity only can measure ;—that it will deliver him from a state of vanity and misery,—that it will raise him from the poor enjoyments of an animal life,—that it will give him a glorious body, carry him, in spite of death and the grave, to live with God, be glorious among angels and heavenly beings, and be full of an infinite happiness to all eternity. If therefore we could but make men so reasonable, as to make the shortest inquiry into the nature of things, we should have no occasion to exhort them to strive after Christian perfection.

No. IV. (B.)

THE last hour will soon be with you, when you will have nothing to look for, but your reward in another life, when you will stand with nothing but eternity before you, and must begin to be something that will be your state for ever. I can no more reach heaven with my hands, than I can describe the sentiments that you will then have ; you will then feel motions of heart that you never felt before ; all your thoughts and reflections will pierce your soul in a manner that you never before experienced ; and you will feel the immortality of your nature, by the depth and piercing vigour of your thoughts : you will then know what it is to die,—you will then know that you never knew it before, that you never thought wor-

thily of it, but that dying thoughts are as new and amazing as that state which follows them.

Let me therefore exhort you to come prepared to this time of trial,—to look out for comfort whilst the day is before you,—to treasure up such a fund of good and pious works, as may make you able to bear that state which cannot be borne without them. Could I anyway make you apprehend, how dying men feel the want of a pious life,—how they lament time lost, health and strength squandered away in folly,—how they look at eternity, and what they think of the rewards of another life, you would soon find yourself one of those who desire to live in the highest state of piety and perfection, that by this means you may grow old in peace, and die in the full hopes of eternal glory.

No. V.

Exhortations to Devotion, and acquiescence under all Dispensations of Providence. From “A Serious Call to a Devout and Holy Life.”

THERE is nothing wise, or holy, or just, but the great will of God. This is as strictly true in the most rigid sense, as to say, that nothing is infinite and eternal but God.

No beings, therefore, whether in heaven or on earth, can be wise, or holy, or just, but so far as they conform to this will of God. It is confor-

mity to this will, that gives virtue and perfection to the highest services of angels in heaven ; and it is conformity to the same will, that makes the ordinary actions of men on earth become an acceptable service unto God.

The whole nature of virtue consists in conforming to, and the whole nature of vice in declining from, the will of God. All God's creatures are created to fulfil his will ; the sun and moon obey his will, by the necessity of their nature ; angels conform to his will by the perfection of their nature : if therefore you would show yourself not to be a rebel and apostate from the order of the creation, you must act like beings both above and below you ; it must be the great desire of your soul, that God's will may be done by you on earth as it is done in heaven. It must be the settled purpose and intention of your heart, to will nothing, design nothing, do nothing, but so far as you have reason to believe that it is the will of God that you should so desire, design, and do.

'Tis as just and necessary to live in this state of heart, to think thus of God and yourself, as to think that you have any dependence upon him ; and it is as great a rebellion against God, to think that your will may ever differ from his, as to think that you have not received the power of willing for him. You are therefore to consider yourself as a being that has no other business in the world, but to be that which God requires you to be ; to have no tempers, no rules of your own ; to seek no self-designs or self-ends, but to fill some place, and act some part, in strict conformity and thankful resignation to the divine pleasure.

To think that you are your own, or at your own disposal, is as absurd as to think that you created and can preserve yourself. It is as plain and necessary a first principle, to believe you are thus God's, that you thus belong to him, and are to act and suffer all in a thankful resignation to his pleasure, as to believe that in him you live and move and have your being.

Resignation to the divine will signifies a cheerful approbation and thankful acceptance of every thing that comes from God. It is not enough patiently to submit, but we must thankfully receive and fully approve of every thing that, by the order of God's providence, happens to us.

For there is no reason why we should be patient, but what is as good and strong a reason why we should be thankful. If we were under the hands of a wise and good physician, that could not mistake, or do any thing to us but what certainly tended to our benefit, it would not be enough to be patient, and abstain from murmurings against such a physician; but it would be as great a breach of duty and gratitude to him, not to be pleased and thankful for what he did, as it would be to murmur at him.

No. VI.

On Universal Redemption. From "A Demonstration of the Errors of a Book called, "A plain Account of the Sacrament of the Lord's Supper."

It is the fundamental doctrine, or rather the known foundation of all revealed religion, and the known foundation of all natural piety and goodness, that Jesus Christ is the second Adam; that he is a common head, or parent, or person, to all mankind, in the same manner as Adam is the common head, or parent, or person, to all mankind.

That a real birth, life, nature, and true man, is in the same truth and reality derived to us from this our second Adam, as a real birth and life and nature is derived to us from our first Adam; and that as without any figure, or metaphor of speech, we are all said to be born of Adam, and descended from him: so we are all in the same dependence upon our second Adam, really, and not figuratively, born of him, and have our descent from him, spirit of his spirit, life of his life, in the same truth and reality as every man has the nature of the first Adam.

And herein is seen the infinite depth of divine love and goodness to mankind, who, though they were by the condition of their creation to be derived from one head or parent, and to take his state of perfection or imperfection, yet were, by the

goodness and care of God for them, provided from the very beginning with a second parent, or common head, who, after the fall of the first, and the fallen state that he had brought upon his posterity, should be a common restorer, and put it in every man's power to have the same choice of life and death as the first man had ; that so they who were lost before they were born, and were made inheritors of a miserable nature without their choice, might have a divine life restored to them in a second parent, which should not be in the power of any one to lose for them, but should depend entirely upon their own will and desire of it, upon their own faith and hope and hungering after it.

This eternal and immutable truth, worthy of being written in capital letters of gold, is the foundation of all revealed and natural religion, and a standing monument of God's universal goodness and love to all mankind, and such as is sufficient to make all men rejoice and give praise to God.

We all stand as near to the reasons and motives for receiving the gospel as they did to whom it was first preached. No one then did or could receive Jesus when he was on earth, but for the same reasons, that the sick, the lame, and the blind, sought to him to be cured ; namely, because they felt their infirmities, and wanted to be relieved from them. But if this state of heart, or their sensibility of their condition, of what they were, and what they wanted, was then the only possible reason they could have for receiving Christ ; then it

follows, that every man, of every age, has all the reasons for receiving or not receiving the gospel within himself, and stands just as near to, and just as far from the evidence of it, as those did who first heard it.

If you know of no burden or weight of sin, nor want any assistance to overcome it, the gospel has no evidence for you; and though you had stood by our Saviour, you had been never the nearer to it. But if you know your state, as the sick, the lame, and the blind, knew their state; if you groan under the power of sin, and are looking towards God for some assistance to overcome it, then you have all the reasons for receiving the gospel written in your heart, and you stand as near all its proper evidence, whether you were born in the last age, or seventeen hundred years ago.

Now if you don't know and feel, that the gospel has this foundation in you, that you have that fall and redemption in you that it teaches, then all external evidence of it can be of no use to you, because you are not the person that wants such a salvation.

But if you know that these two things are written in the frame of your nature, that evil and good, or the fall and the redemption, are at strife within you, and that you want some divine assistance to help you to overcome the evil that is in you, then the gospel needs no external evidence, because your heart is a witness of all the truth of it. For you are then only doing that in a lower degree, which the gospel teaches and enables you to do in a more perfect and prevailing manner.

No. VII.

On Faith, as the Means of Salvation from a State of Sin From "The Grounds and "Reasons of Christian Regeneration."

TRUE faith is a coming to Jesus Christ to be saved and delivered from a sinful nature, as the Canaanitish woman came to him and would not be denied. It is a faith of love, a faith of hunger, a faith of thirst, a faith of certainty and firm assurance, that in love and longing, and hunger and thirst, and full assurance, will lay hold on Christ as its loving, assured, certain, and infallible Saviour and atonement.

It is this faith that breaks off all the bars and chains of death and hell in the soul: it is to this faith that Christ always says, what he said in the gospel, Thy faith hath saved thee; thy sins are forgiven thee; go in peace. Nothing can be denied to this faith, all things are possible to it; and he that thus seeks Christ, must find him to be his salvation.

On the other hand, all things will be dull and heavy, difficult and impossible to us; we shall toil all the night and take nothing,—we shall be tired with resisting temptations, grow old and stiff in our sins and infirmities, if we do not, with a strong, full, loving, and joyful assurance, seek and come

to Christ for every kind and degree of strength, salvation, and redemption. We must come unto Christ as the blind, the sick, and the leprous came to him, expecting all from him, and nothing from themselves. When we have this faith, then it is that Christ can do all his mighty works in us.

From the foregoing account, any one may be supposed already to see the nature and necessity of regeneration or the new birth. It is as necessary as our salvation. By our fall our soul has lost the birth of the Son of God in it; by this loss it is become a dark, wrathful, self-tormenting root of fire, shut up in the four hellish elements of selfishness, envy, pride, and wrath. Considered as a fallen soul, it cannot stir one step, or exert one motion, but in and according to these elements; therefore it is as necessary to have this nature itself changed, and to be born again from above, as it is necessary to be delivered from hell and eternal death.*

What is it that any thoughtful serious man could wish for, but to have a new heart, and a new spirit, free from the hellish self-tormenting elements of selfishness, envy, pride, and wrath? his own experience has shown him, that nothing human can do this for him, can take away the root of evil that is in him.

Therefore, to have the Son of God from heaven to redeem him by a birth of his own divine nature in him, must be a way of salvation, highly suited to his own sense, wants, and experience; because he finds that his evil lies deep in the very essence and

* Our salvation (*sc.* from a state of sin), says J. B. is in the life of Jesus Christ in us.

forms of his nature, and therefore can only be removed by the arising of a new birth or life in the first essences of it.

Some people have an idea or notion of the Christian religion, as if God was thereby declared so full of wrath against fallen man, that nothing but the blood of his only begotten Son could satisfy his vengeance.

Nay, some have gone such lengths of wickedness as to assert, that God had by immutable decrees reprobated and rejected a great part of the race of Adam to an inevitable damnation, to show forth and magnify the glory of his justice.

But these are miserable mistakers of the divine nature, and miserable reproachers of his great love and goodness in the Christian dispensation.

For God is love, yea all love, and so all love, that nothing but love can come from him ; and the Christian religion is nothing else but an open, full manifestation of his universal love towards all mankind. As the light of the sun has only one common nature towards all objects that can receive it, so God has only one common nature of goodness towards all created nature, breaking forth in infinite flames of love upon every part of the creation, and calling every thing to the highest happiness it is capable of.

The whole nature of the Christian religion stands upon these two great pillars ; namely, the greatness of our fall, and the greatness of our re-

demption. In the full and true knowledge of these truths, lie all the reasons of a deep humility, penitence, and self-denial ; and also all the motives and incitements to a most hearty, sincere, and total conversion to God, and every one is necessarily more or less of a true penitent, and more or less truly converted to God, according as he is more or less deeply and inwardly sensible of these truths.

No. VIII. (A.)

On the Original of Man's Soul. From "An Appeal to all that doubt or disbelieve the Truths of the Gospel."

HEREIN also appears the high dignity and never-ceasing perpetuity of our nature. The essences of our souls can never cease to be, because they never began to be ; and nothing can live eternally, but that which hath lived from all eternity. The essences of our souls were a breath in God before they became a living soul ; they lived in God before they lived in the created soul, and therefore the soul is a partaker of the eternity of God, and can never cease to be. Here, O man, behold the great original and the high state of thy birth. Here let all that is within thee praise thy God, who has brought thee into so high a state of being.

Thou shouldest only will that which God willeth, only love that which he loveth, co-operate and unite with him in the whole form of thy life,

because all that thou art, all that thou hast, is only a spark of his own life and spirit derived into thee. If thou desirest, inclinest, and turnest to God, as the flowers of the field desire and turn towards the sun, all the blessings of the Deity will spring up in thee; Father, Son, and Holy Ghost will make their abode with thee. If thou turnest in towards thyself, to live to thyself, to be happy in the workings of an own will, to be rich in the sharpness and acuteness of thy own reason, thou choosest to be a weed, and canst only have such a life, spirit, and blessing from God, as a thistle has from the sun.

They who suppose the wrath and anger of God upon fallen man to be a state of mind in God himself, to be a political kind of just indignation, a point of honourable resentment, which the Sovereign Deity, as governor of the world, ought not to recede from, but must have a sufficient satisfaction done to his offended authority, before he can, consistently with his sovereign honour, receive the sinner into his favour, hold the doctrine of the necessity of Christ's atoning life and death in a mistaken sense. That many good souls may hold this doctrine in this simplicity of belief, without any more hurt to themselves, than others have held the reality of Christ's flesh and blood in the sacrament, under the notion of the transubstantiation of the bread and wine, I make no manner of doubt. But when books are written to impose and require this belief of others, as the only saving faith in the life and death of Christ, it is then an error that ceases to be innocent; for

neither reason nor scripture will allow us to bring wrath into God himself, as a temper of his mind, who is only infinite, unalterable, overflowing love, as unchangeable in love, as he is in power and goodness.

No. VIII. (B.)

On Reconciliation to God by the Life of Jesus Christ. From "An Appeal to all that doubt or disbelieve the Truths of the Gospel."

SOME people have much puzzled themselves and others with this question, How is it consistent with the goodness and equity of God to permit or accept the sufferings of an innocent person as a satisfaction for the guilt and punishment of criminal offenders? But this question can only be put by those who have not yet known the most fundamental doctrine of the gospel salvation; for, according to the gospel, the question should proceed thus, How is it consistent with the goodness and equity of God, to raise such an innocent mysterious person out of the loins of fallen man, as was able to remove all the evil and disorder that was brought into the fallen nature? This is the only question that is according to the true ground of our redemption, and at once disperses all those difficulties which are the mere products of human invention.

Would you farther know what blood it is, that has this atoning, life-giving quality in it? It

is that blood which is to be received in the holy sacrament. Would you know why it quickens, raises, and restores the inward man that died in paradise? The answer is, from Christ himself. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him, that is, he is born of my flesh and blood. Would you know why the Apostle saith, That he hath purchased us by his blood, Acts xx. 28: That we have redemption through his blood, Ephes. i. 7: Why he prays the God of peace, through the blood of the everlasting covenant, to make us perfect in every good work to do his will? It is because the Holy Jesus saith, Except we drink his blood, we have no life in us; and therefore the drinking his blood is the same thing as receiving a life of heavenly flesh and blood from him.

No. IX. (A.)

*On original Sin, and on Salvation. From
“The Spirit of Prayer.”*

FROM this short, yet plain and true account of this matter, we are at once delivered from a load of difficulties that have been raised about the fall of man and original sin. It has been a great question, How could the goodness of God punish so small and single an act of disobedience in Adam with so great a punishment? Here the sovereignty of God has been appealed to, and has set the matter

right; and from this sovereignty, thus asserted, came forth the systems of absolute election and absolute reprobation. But for our comfort it appears, that the question here put concerns neither God nor man, that it relates not at all to the matter, and has no existence but in the brains of those that formed it. For the action in which Adam's sin consisted, was such an act as in itself implied all that miserable change that came upon him, and so was not a small or single act of disobedience, nor had the least punishment of any kind inflicted by God upon it. All that God did on this transgression was mere love, compassion, and relief administered to it. All the sovereignty that God here showed, was a sovereignty of love to the fallen creature. So that all the volumes on this question may be laid aside, as quite beside the point. Another, and the greatest question of all, and which divines of all sorts have been ever solving, and yet never have solved, is this: How can it consist with the goodness of God to impute the sin of Adam to all his posterity? But here to our comfort again, it may be said, that this question is equally a vain fiction with the other, and has nothing to do with the procedure of God towards mankind. For there is no imputation of the sin of Adam to his posterity, and so no foundation for a dispute upon it. How absurd would it be to say, that God imputes the nature, or the body and soul, of Adam, to his posterity? for have they not the nature of Adam, by a natural birth from him, and not by imputation from God? Now this is all the sin that Adam's posterity have from him, they have only their flesh and

blood, their body and soul from him, by a birth from him, and not imputed to them from God. Instead therefore of the former question, which is quite beside the matter, it should have been asked thus : How was it consistent with the goodness of God that Adam could not generate children of a nature and kind quite superior to himself? This is the only question that can be asked with relation to God, and yet it is a question whose absurdity confutes itself. For the only reason why sin is found in all the sons of Adam is this : it is because Adam, of earthly flesh and blood, cannot bring forth an holy angel out of himself, but must beget children of the same nature and condition with himself. And therefore here again it may be truly said, that all the laborious volumes on God's imputing Adam's sin to his posterity, ought to be considered as waste paper.

But further, as it is thus evident, from the nature of Adam's transgression, that all his misery came from the nature of his own action, and that nothing was inflicted upon him from a wrath or anger in God at him, so is it still much more so, from a consideration of the divine nature. For it is a glorious and joyful truth (however suppressed in various systems of divinity), that from eternity to eternity, no spark of wrath ever was or ever will be in the Holy Triune God. If a wrath of God was anywhere, it must be everywhere ; if it burnt once, it must burn to all eternity. For every thing that is in God himself is boundless, incapable of any increase or diminution, without beginning and without end. It is as good sense, as consistent with the divine nature, to say, that God,

moved by a wrath in or from himself, began the creation, as that a wrath in God ever punished any part of it. Nature and creature is the only source from whence, and the seat in which, wrath, pain, and vexation, can dwell. Nor can they ever break forth either in nature or creature, but so far as either this or that has lost its state in God. This is as certain, as that storms and tempests, thunder and lightnings, have no existence in heaven. God, considered in himself, is as infinitely separate from all possibility of doing hurt, or willing pain to any creature, as he is from a possibility of suffering pain or hurt from the hand of a man. And this, for this plain reason, because he is in himself, in his Holy Trinity, nothing else but the boundless abyss of all that is good and sweet and amiable; and therefore stands in the utmost contrariety to every thing that is not a blessing, in an eternal impossibility of willing and intending a moment's pain or hurt to any creature. For from this unbounded source of goodness and perfection, nothing but infinite streams of blessing are perpetually flowing forth upon all nature and creature, in a more incessant plenty than rays of light stream from the sun; and as the sun has but one nature, and can give forth nothing but the blessings of light, so the Holy Triune God has but one nature and intent towards all the creation, which is, to pour forth the riches and sweetness of his divine perfections upon every thing that is capable of them, and according to its capacity to receive them.

No. IX. (B.)

*On the mysterious Person of the Lord Jesus Christ.
From "The Spirit of Prayer."*

LET no one here think to charge me with disregard to the Holy Jesus, who was born of the Virgin Mary, or with setting up an inward Saviour in opposition to that outward Christ, whose history is recorded in the gospel. No: it is with the utmost fullness of faith and assurance, that I ascribe all our redemption to that blessed and mysterious person that was then born of the Virgin Mary, and will assert no inward redemption, but what wholly proceeds from, and is effected by that life-giving Redeemer, who died on the cross for our redemption.

Were I to say that a plant or vegetable must have the sun within it, must have the life, light, and virtues of the sun incorporated in it, that it has no benefit from the sun, till the sun is thus inwardly forming, generating, quickening, and raising up a life of the sun's virtues in it, would this be setting up an inward sun in opposition to the outward one? Could any thing be more ridiculous than such a charge? For is not all that is here said of an inward sun in the vegetable, so much said of a power and virtue derived from the sun in the firmament? So, in like manner, all that is said of an inward Christ, inwardly formed

and generated in the root of the soul, is only so much said of an inward life, brought forth by the power and efficacy of that blessed Christ that was born of the Virgin Mary.

No. IX. (C.)

On Salvation from a State of Sin. From "The Spirit of Prayer."

HERE lies the whole reason of our falling short of the salvation of Christ ; it is because we have no will to it.

But you will say, do not all Christians desire to have Christ to be their Saviour. Yes : but here is the deceit ; all would have Christ to be their Saviour in the next world, and to help them into heaven when they die, by his power and merits with God. But this is not willing Christ to be thy Saviour ; for his salvation, if it is had, must be had in this world : if he saves thee, it must be done in this life, by changing and altering all that is within thee, by helping thee to a new heart, as he helped the blind to see, and the lame to walk, and the dumb to speak. For to have salvation from Christ, is nothing else but to be made like unto him ; it is to have his humility and meekness, his mortification and self-denial, his renunciation of the spirit, wisdom, and honours of this world, his love of God, his desire of doing God's will and seeking only his honour. To have these tempers

formed and begotten in thy heart, is to have salvation from Christ. But if thou willest not to have these tempers brought forth in thee, if thy faith and desire does not seek and cry to Christ for them, in the same reality as the lame asked to walk, and the blind to see, then thou must be said to be unwilling to have Christ to be thy Saviour.

No. X. (A.)

*On the Love of Righteousness. From "The
"Way to Divine Knowledge."*

HERE now you have the test of truth, by which you may always know whether it be the spirit of God and the love of God that drives you. If your zeal is after this pure, free, universal goodness of God, then of a truth the spirit of God breatheth in you ; but if you feel not the love of this pure, free, universal goodness, and yet think that you love God, you deceive yourself : for there is no other true love of God, but the loving that which God is.

Wherever the heart is weary of the evil and vanity of the earthly life, and looking up to God for an heavenly nature, there all are of the one true religion, and worshippers of the true God, however distant they may be from one another, as to time or place ; not he that can best speak with the tongues of men and angels, but he that most loves God, that is, that most loves the goodness of the divine nature, he has most of God and the light of God within him.

No. X. (B.)

*On the Writings of Jacob Behmen. From
“The Way to Divine Knowledge.”*

JACOB BEHMEN may be considered, 1st, As a teacher of the true ground of the Christian religion ; 2d, As a discoverer of the false Anti-christian Church, from its first rise in Cain through every age of the world, to its present state in all and every sect of the present divided Christendom ; 3d, As a guide to the truth of all the mysteries of the kingdom of God. In these three respects, which contain all that any one can possibly want to know or learn from any teacher, he is the strongest, the plainest, the most open, intelligible, awakening, convincing writer, that ever was. As to all these three matters, he speaks to every one, as himself saith, in the sound of a trumpet : and here to pretend to be an explainer of him, or make him fitter for our apprehension, in these great matters, is as vain, as if a man should pipe through a straw to make the sound of a trumpet better heard by us.

There are two sorts of people to whom he forbids the use of his books, as incapable of any benefit from them, and who will rather receive hurt than any good from them. The first sort he shows in these words :—“ Loving reader, if thou
“ lovest the vanity of the flesh still, and art not in
“ earnest purpose on the way to the new birth,

“ intending to be a new man, then leave the above-
 “ written words in these prayers unnamed, or else
 “ they will turn to a judgment of God in thee.”
 Again, “ Reader, I admonish you sincerely, if you
 “ be not in the way of the prodigal or lost son
 “ returning to his father again, that you leave my
 “ book, and read it not ; it will do you harm.
 “ But if you will not take warning, I will be
 “ guiltless ; blame nobody but yourself.”

No. XI.

*On the Will of Love. From “ The Spirit of
 “ Love.”*

THE spirit of love has this original ; God, as con-
 sidered in himself, in his holy being, before any
 thing is brought forth by him or out of him, is
 only an eternal will to all goodness. This is the
 one eternal immutable God, that from eternity to
 eternity changes not, that can be neither more nor
 less, nor any thing else, but an eternal will to all
 the goodness that is in himself and can come
 from him. The creation of ever so many worlds
 or systems of creatures adds nothing to, nor
 takes any thing from, this immutable God : he al-
 ways was, and always will be, the same immutable
 will to all goodness. So that as certainly as he is
 the Creator, so certainly he is the blessing of every
 thing created, and can give nothing but blessings,
 goodness, and happiness from himself ; because he

has in himself nothing else to give. It is much more possible for the sun to give forth darkness, than for God to do, or be, or give forth any thing but blessing and goodness. Now this is the ground and original of the spirit of love in the creature: it is and must be a will to all goodness: and you have not the spirit of love till you have this will to all goodness, at all times, and on all occasions.

Oh! Sir, would you know the blessing of all blessings: it is this God of love dwelling in your soul, and killing every root of bitterness, which is the pain and torment of every earthly selfish love. For all wants are satisfied, all disorders of nature are removed, no life is any longer a burden, every day is a day of peace, every thing you meet becomes a help to you, because every thing you see or do is all done in the sweet gentle element of love. For as love has no by-ends, wills nothing but its own increase, so every thing is as oil to its flame; it must have that which it wills, and cannot be disappointed, because every thing naturally helps it to live in its own way, and to bring forth its own work. The spirit of love does not want to be rewarded, honoured, or esteemed; its only desire is to propagate itself, and become the blessing and happiness of every thing that wants it; and therefore it meets wrath, and evil, and hatred, and opposition, with the same one will, as the light meets the darkness, only to overcome it with all its blessings.

No. XII.

*On the right way of embracing Christianity:
From "A Confutation of Warburton's De-
fence of Christianity in the Divine Legation
of Moses."*

THERE are two ways of embracing Christianity ; the one is as a sinner, the other as a scholar ; the former is the way taught by Christ and his Apostles, the latter is the invention of men, fallen from the first spirit and truth of the Christian life under the power of natural reason and verbal learning—a change which has some likeness to that which happened to the good light of the heathen world. The original philosophers, who lived what they said, were succeeded by a race of sophists, who had no wisdom of philosophy, but that of dis-canting, disputing, and writing about what the philosophers had taught.

But as no man ever came to Christ, but because he was weary and heavy-laden with the burden of his own natural disorder, and wanted rest to his disturbed soul, so nothing can help man to find the necessity of coming to Christ, but that which helps him to find and feel a misery of sin and corruption, which in some the cares and pleasures of this life, and in others the happiness of finding themselves wits and polite scholars, never suffered them to feel before.

Our Lord's parable of the Prodigal Son con-

tains the whole matter between God and fallen man ; it relates nothing particular to this or that person, but sets forth the strict truth of every man's state with regard to his Heavenly Father. For every son of Adam has every thing in him that is said of that prodigal, he has lost his first state and condition, as he did, is wandered as far from his Heavenly Father and country, has abused and wasted his Father's blessings, and is that very poor swineherd, craving husks in a land of famine, instead of living in the paradisaical glory of his Father's family ; and of every reader of that parable it may be justly said, Thou art the man. And no son of Adam, do he what he will, can possibly come out of the poverty, shame, and misery of his fallen state, till he finds, feels, and confesses from the bottom of his heart, all that which the penitent prodigal found, felt, and confessed.

No. XIII. (A.)

On the Public Worship of God. From "A Collection of Letters."

SUPPOSE, that in the settled service of the Church, certain prayers and petitions, not according to truth and righteousness, or suitable to the goodness of the evangelical spirit, are read ; as prayers for success in unchristian wars, prayers for the destruction of our Christian brethren, called our enemies, thanksgivings for the violent slaughter and

successful killing of mankind ; when these are made parts of the Church service, are we, in obedience to the providence of God suffering things in Church assemblies to come to this pass, to unite and bear a part in such Church service ? My answer to all this shall be only personal ; that is what I would do myself in these supposed cases. As to the fore-mentioned supposed prayers, though I am present when they are read in the Church, I neither make, nor need I make them any more my own prayers than I make or need to make all the curses in the Psalms to be my own curses, when I hear both priest and people reading them in the Church as a part of divine service. Nor is there any more hypocrisy or insincerity in one case than in the other.

I join therefore in the public assemblies, not because of the purity or perfection of that which is done or to be found there, but because of that which is meant and intended by them ; they mean the holy public worship of God ; they mean the edification of Christians ; they are of great use to many people ; they keep the world from a total forgetfulness of God ; they help the ignorant and letterless to such a knowledge of God and the Scriptures as they would not have without them.

Every Church distinction is more or less in the corrupt state of every selfish, carnal, self-willed, worldly-minded, partial man, and is what it is, and acts as it acts, for its own glory, its own interest and advancement, by that same spirit which keeps the selfish partial man solely attached to his own will, his own wisdom, self-regard, and self-seeking. And all that is wanting to be removed

from every Church or Christian society, in order to its being a part of the Heavenly Jerusalem, is that which may be called its own human will, carnal wisdom, and self-seeking spirit ; which is all to be given up by turning the eyes and hearts of all its members to an inward adoration, and total dependence upon the supernatural, invisible, omnipresent God of all spirits ; to the inward teachings of Christ, as the power, the wisdom, and the light of God working within them every good, and blessing, and purity, which they can ever receive either on earth or in heaven.

Under this light I am neither protestant nor papist, according to the common acceptation of the words. I cannot consider myself as belonging only to one society of Christians, in separation and distinction from all others. It would be as hurtful to me, if not more so, than any worldly partiality. And therefore, as the defects, corruptions, and imperfections, which some way or other are to be found in all Churches, hinder not my communion with that under which my lot is fallen, so neither do they hinder my being in full union and hearty fellowship with all that is Christian, holy, and good, in every other Church division.

And as I know that God and Christ and holy angels stand thus disposed towards all that is good in all men and in all Churches, notwithstanding the mixture in them is like that of tares growing up with the wheat, so I am not afraid, but humbly desirous of living and dying in this disposition towards them.

No. XIII. (B.)

On the Divinity of Christ, and on the one Will of God. From "A Collection of Letters."

HAD not Christ been real God as well as real man, he could have made no beginning in the work of our salvation ; and had he not ended his life in such a sacrifice as he did, he could never have said, It is finished. He therefore who denieth the truth, the certainty, and the absolute necessity of these two essential points, is in the abomination of Socinianism, and is that very liar and antichrist described by St. John in his First Epistle.

To have recourse to a supposed wrath or vindictive justice, in a God incensed towards fallen man, in order to confute the Socinian, who denies the necessity and effects of Christ's death, is only opposing one great falsity with another.

For wrath has no more place in God, than love has in the devil. Wrath began with devils, hell, and fallen nature, and can have no possible existence any where or in any thing, but where devils, hell, and fallen nature have their power of working.

A vindictive wrath in God, that will not forgive till a satisfaction equal to the offence is made to it, sets the goodness of God in a lower state than that which has been found in thousands of man-

kind. The truth of the matter is this : the divinity of Christ, and his whole process through life and death, were absolutely necessary in the nature of the thing to raise man out of the death of sin into a heavenly birth of life. And the necessity of all this is grounded upon the certainty of man's fall from a divine into a bestial life of this world. The Socinian blasphemy consists in the denial of these points, the Deity of Christ and the fall of man, and the necessity of Christ's death. Our scholastic doctors own the fall of man, but know or own nothing of the true nature and depth of it. They own the truth of Christ's divinity, and the necessity of his sufferings, they plead for the certainty of these things from Scripture words, but see not into the ground of them, or in what the absolute necessity of them consists. Hence it is, that when opposed by Socinian reasoning, they are at a loss how to support these great truths, and are forced to humanize the matter, and to suppose such a vindictive wrath in God as usually breaks forth in great princes, when a revolt is made against their sovereign authority.

What a paltry logic to say, God is righteousness and justice as well as love, and therefore his love cannot help or forgive the sinner, till his justice or righteous wrath has satisfaction ? Every word here is in full ignorance of the things spoken of. For what is love in God, but his will to all goodness ? What is righteousness in God, but his unchangeable love of his own goodness ; his impossibility of loving any thing but it, his impossibility of suffering any thing that is unrighteous to have any communion with him ?

What is God's forgiving sinful men? It is nothing else in its whole nature but God's making him righteous again. *There is no other forgiveness of sin but being made free from it.*

No. XIII. (C.)

*On Faith and Trust in the Divine Goodness.
From "A Collection of Letters."*

WOULD you have done with error, scruple, and delusion? Consider the Deity to be the greatest love, the greatest meekness, the greatest sweetness, the eternal unchangeable will to be a good and blessing to every creature; and that all the misery, darkness, and death of fallen angels and fallen men, consist in their having lost their likeness to this divine nature. Consider yourself, and all the fallen world, as having nothing to seek or wish for, but by the spirit of prayer to draw into the life of your soul rays and sparks of this divine, meek, loving, tender nature of God. Consider the Holy Jesus as the gift of God to your soul, to begin and finish the birth of God and heaven within you, in spite of every inward or outward enemy. These three infallible truths, heartily embraced, and made the nourishment of your soul, shorten and secure the way to heaven, and leave no room for error, scruple, or delusion.

As for the purification of all human nature, either in this world or some after-ages, I fully believe it ; and as to that of angels, if it is possible, I am glad of it, and also sure enough that it will then come to pass.

No. XIV.

*On the Divine Goodness, and on mutual Election:
From "An humble Address to the Clergy."*

Love, goodness, and communication of good, is the immutable glory and perfection of the divine nature ; and nothing can have union with God, but that which partakes of this goodness. The love that brought forth the existence of all things, changes not through the fall of its creatures, but is continually at work, to bring back all fallen nature and creature to their first state of goodness. All that passes for a time between God and his fallen creature is but one and the same thing, working for one and the same end ; and though this is called wrath, that called punishment, curse, and death, it is all, from the beginning to the end, nothing but the work of the first creating love, and means nothing else, does nothing else, but those works of purifying fire, which must, and alone can burn away all that dark evil which separates the creature from its first created union with God. God's providence, from the fall to the restitution of all things, is doing the same thing, as when he

said to the dark chaos of fallen nature, Let there be light. He still says, and will continue saying the same thing, till there is no evil of darkness left in all that is nature and creature. God creating, God illuminating, God sanctifying, God threatening and punishing, God forgiving and redeeming, is but one and the same essential, immutable, never-ceasing working of the divine nature. That in God which illuminates and glorifies saints and angels in heaven, is that very same working of the divine nature which wounds, pains, punishes, and purifies sinners upon earth. And (N. B.) every number of destroyed sinners, whether thrown by Noah's flood or Sodom's brimstone into the terrible furnace of a life insensible of any thing but new forms of raging misery till judgment's day, must, through the all-working, all-redeeming love of God, which never ceases, come at last to know that they had lost and have found again such a God of love as this.

The election, which the systematical doctors have taken out of its place, and built into an absolute irreversible decree of God, has no other nature, no other effect or power of salvation, but that which equally belongs to our faith, hope, prayer, love of God, and love of our neighbour; and just so far as these divine virtues are in us, just so far we are the elect of God, which means nothing else but the beloved of God, and nothing makes us the beloved of God, but his own first image and likeness rising up again in us. Would you plainly know what is meant by being elected of God, the same is plainly meant, as when

the Scripture says, God heareth those only who call upon him, or that he can only be found by those who seek him, so he only elects those and that which elects him. Again, He that honoureth me, him will I honour, says God. He that loveth me, says Christ, shall be beloved of me and my Father. This is the mystery of election (N. B.) as it relates to salvation. At divers times and in sundry manners, God may have, and has had, his chosen vessels for particular offices, messages, and appointments ; but as to salvation from our fallen state, every son of Adam is his chosen vessel, and this as certainly as that every son of Adam has the seed of the woman, the incorruptible seed of the word, born along with him ; and this is God's unchangeable universal election, which chooses or wills the salvation of all men. For the ground of all union, communion, or love between God and the creature, lies wholly in the divine nature. That which is divine in man tends towards God, elects God ; and God only and solely elects his own birth, nature, and likeness in man. But seeing his own birth, a seed of his own divine nature, is in every man, to suppose God by an arbitrary power willing and decreeing its eternal happiness in some, and willing and decreeing its eternal misery in others, is a blasphemous absurdity, and supposes a greater injustice in God, than the wickedest creatures can possibly commit against one another.

But truth, to the eternal praise and glory of God, will eternally say, that his love is as universal and unchangeable as his being ; that his mercy over all his works can no more cease, than his omnipotence can begin to grow weak. God's mark of an universal salvation set upon all mankind,

was first given in these words, “The seed of the woman shall bruise the head of the serpent.” Therefore, wherever the serpent is, there his head is to be bruised. This was God’s infallible assurance, or omnipotent promise, that all that died in Adam should have its first birth of glory again. The eternal Son of God came into the world, only for the sake of this new birth, to give God the glory of restoring it to all the dead sons of fallen Adam. All the mysteries of this incarnate, suffering, dying Son of God, all the price that he paid for our redemption, all the washing that we have from his all-cleansing blood poured out for us, all the life that we receive from eating his flesh and drinking his blood, have their infinite value, their high glory, and amazing greatness in this, because nothing less than these supernatural mysteries of a God-Man could raise that new creature out of Adam’s death, which could be again a living temple and deified habitation of the Spirit of God.

FINIS.

J. BRETTELL, Printer,
Rupert Street, Haymarket, London.

PROPOSITIONS

RELATING TO

THE GLORY AND EXTENT

OF THE

KINGDOM OF GOD.

BY RICHARD TROSBY

London:

PRINTED FOR J. HATCHARD

BOOKSELLER TO HER MAJESTY, 190, BROADWAY

1813.

PROPOSITIONS

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 assurance, or covenant, that all that

KINGDOM OF GOD

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 heirs of the Kingdom of God.

PROPOSITIONS

on the subject of the Kingdom of God, and
 of the nature and extent of the Kingdom of God.

TESTIMONY OF THE CLERGY AND EXTENT

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KINGDOM OF GOD

BY RICHARD TIGHE

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WITH
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"Of the increase of his Government there shall be no end."

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KIND READER,

THE design of the Author of this little Work is to prove that all the acts of God are acts of love, and that his judgments, whether executed in this world, or in a future state, are directed by love, for bringing about the purpose of creation, and are the means of turning the hearts of the disobedient to the wisdom of the just. It appears to be certain, that if the Saviour of Men, having all power in heaven and earth, rules with a rod of iron, the end of such a mediatorial government must be merciful; for he is the messenger of mercy and of love. If he breaks some in pieces like a potter's vessel, it is because means less severe would not be efficacious in the work of their conversion.

Be assured that the Author has no intention to lessen the fear of the Lord, or the dread of his

judgments, well knowing that such fear is the beginning of wisdom: on the contrary, his purpose is to remove impediments to the belief that the righteous Lord will, in due time, judge every man according to his works; and to prove to the inconsiderate lovers of this world, that their hope to escape future sufferings is vain, while they neglect to use their best endeavours to please their Lord. To live in friendship with the world is to live without any right knowledge of the true nature of sin, of the want of a Mediator, or of God.

The sacred Scripture declares that mankind, as soon as born, are inclined to do evil: it also declares that without holiness no man shall see the Lord: therefore the will of man must be broken, and his nature changed,* before he can be fit to appear at the marriage-supper of the Lamb, and become a member of that blessed kingdom where all worketh and willeth in quiet love. Knowing that “the acts of God are acts of love,” we are sure that vindictive punishment is not to be dreaded; yet severe chastisement, as means of purification in a future state, cannot appear un-

* Repentance, or the word so translated, means change of mind. Repentance and reconciliation to God are those Christian doctrines which, united, are properly called *the Gospel*, or glad tidings of deliverance from a state of sin.

suitable to the designs of the Holy Parent of the Universe, who declares that he will condemn to the fire those who refuse to comply with the terms on which salvation from sin is offered to them in this world.

“ If ye love me, keep my commandments, and I will give you another comforter,” or advocate.

This little Work is particularly addressed to those who, by living carelessly, treasure up to themselves wrath against the day of wrath, and of the revelation of the righteous judgments of God. The Author of it, convinced of the evil nature of sin, by which we are separated from God, wishes all to think seriously of their last end, and to set a just value on the blessings of the Gospel. He has endeavoured to represent God to be, as he truly is, most merciful ; but while he declares his firm belief that future sufferings will not be endless, he dares not presume to form any conjecture respecting the limits of their duration. All who read the sacred Scriptures with reverence and attention, know that those unnatural sinners, to whose abominable crimes a stop was put by fire from heaven in the days of Abraham, remain to this day in trembling expectation of wrath to come ; and that some of those who heard the

gracious words of the Saviour and Deliverer, while preaching the glad tidings of salvation from a state of sin, have still greater reason to dread his presence as a judge, because they rejected his offer of pardon and deliverance.

Whether future sufferings are supposed to have limits, or to be endless, those who profess themselves to be Christians are very unwise, who, for the sake of enjoyments like a mess of pottage, sell their birthright in regions blessed by the presence and love of God, exposing themselves to the danger of suffering for ages, or even years, as that thoughtless and pitiable sinner suffered, whose fever in hell was such that he prayed earnestly for one drop of water—and he prayed in vain!

DEAR READER! This world is not a place of rest: but be assured that a life devoted to the service of God is a happy life, compared to that of the man who disregards the voice of love, which once said by his servant, and ever says, “Do thyself no harm.”

May the good God unite us by Jesus Christ in the blessed regions of peace and love.

R. T.

Dec. 1810.

PROPOSITIONS
RELATING TO
THE GLORY AND EXTENT
OF
THE KINGDOM OF GOD.

PROPOSITION 1.

AS the sacred Scriptures, written for our instruction, declare that God is love, we are bound to believe and acknowledge, that all the acts of God are the acts of love: he cannot act contrary to that which is essential to his own eternal power and Godhead.

PROPOSITION 2.

God could not originally design the unhappiness of any creature, nor can he ever cease to will that which he willed in the beginning: therefore the design of God in creation was to make all creatures happy; and what he designed from the beginning he wills eternally. Test. xi. xv.

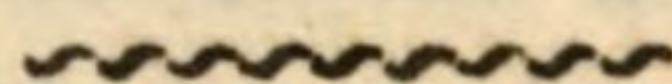
PROPOSITION 3.

Such powers were given by the Creator to Nature, and to creatures formed to live in Nature,

as it pleased him to bestow: we must not say either that God could not, or did not, give to his offspring the power of resisting his moral government.

PROPOSITION 4.

Every thing which is not God is Nature, the free will of the intelligent creature excepted, which in its perfect state has power over Nature, and is the true offspring of God.



The intelligent creature, when fallen from his first state, became the slave of Nature, over which he should have been a ruler.

PROPOSITION 5.

With the desire of assuming independence commenced that will which is opposite to the will of God. The will of the Creator being the only good will, of necessity the will separated from God must be productive of moral evil, under the influence of Nature.

PROPOSITION 6.

Physical evil followed moral evil, as a necessary consequence of the abuse of the power over Nature given to the intelligent creature.

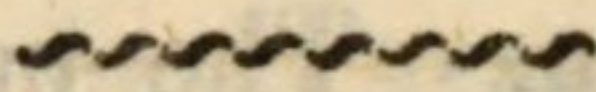
PROPOSITION 7.

There is not any being wholly supernatural and independent but God, the unchangeable God alone. Nature is the theatre of the operation of

him who spreadeth out the heavens like a curtain, and clotheth himself with light as with a garment.

PROPOSITION 8.

Nature, created to manifest the glory of its Creator, and not to manifest its own powers or properties, became evil when separated from the only source of good. That there is none good but one, that is God, must for ever remain true.



The cause of evil is separation.

There is not any thing *essentially* evil. When the intelligent creature becomes evil, it is by departing from the source of good, and uniting his will to Nature in a state of separation from God. Evil is therefore incidental, not essential. All things come from the will of love.

Sacred Scripture says, that “the creature was made subject to vanity, not willingly, but by reason of him who subjected the same;” and that “the whole creation groaneth and travaileth in pain:” therefore evil is not essential to Nature, but that from which it laboureth for deliverance, by re-union with the source of good.

PROPOSITION 9.

Although the will of the intelligent creature be free, it is not independent. Its freedom consists in power to choose light or darkness: if it chooses darkness rather than light, its deeds are, and must ever be evil, in consequence of the influence of Nature: if it chooses light, its deeds and imaginations are governed by that light of which the blessed influence constitutes the kingdom of

heaven. All finite beings are subject to perpetual influence: in their perfect state, to the divine influence; in their separated or fallen state, to the influence of Nature; of which the essential powers are many wills or desires.

PROPOSITION 10.

As God in the beginning designed the happiness of ALL, so in the redemption of fallen man he willed that all should come to the knowledge of the way of salvation. The purpose of God cannot finally be defeated, nor the opposite will for ever contend with its Creator. Test. x. xxx. l. lix.

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When John pointed out the Messiah, he did not say, Behold him that taketh away the sin of the faithful and wise,\* exclusively, but “Behold the Lamb of God which taketh away the SIN OF THE WORLD.”

#### PROPOSITION 11.

All the works of God being known to him from the foundation of the world, as the Scripture declares, he foresees that all who hear the word of reconciliation will not receive it into their hearts, and obey the truth to the salvation of their souls from a state of sin in this life.

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We cannot safely attribute any thing to God, but that which he makes known of himself. It is by sacred Scripture only we know that the Creator, from the foundation of the world, saw what creation would bring forth. As Scripture does

* Luke, chap. xii. ver. 42.

not say that before creation took place, there was in the Deity a foreknowledge of those evils which have existed, and of those which will hereafter exist, we may without danger of offending by error conclude, that in the pure mind of God, before the manifestation of his power in creation, no imagination of evil could arise. What the Prophet said of the Lord's vineyard, applicable, when first spoken, to the House of Israel may be truly applied to the whole creation: "He looked that it should bring forth grapes, and it brought forth wild grapes." Isaiah, chap. v.

It is true that the possibility of evil, in general, by opposition to the divine will, could not have been unknown; but no purpose to make that evil manifest could have existed in the supernatural Deity.

PROPOSITION 12.

Jesus Christ, the formed Word, the expressed representation of the essence of the Triune God, the Mediator, God and Man, splendid effluence of God's glory, and Prince of Peace, as the Messenger of a new covenant, came into the world to save or give new life to all men, by the washing of regeneration and renewing of the Holy Ghost: to some, while it is called to-day, that is, in this state of life; to others, by means of severe judgments to be executed on them in a future state of existence, "bruising them with a rod of iron, and breaking them in pieces like a potter's vessel." He, as Mediator, executes judgment; but not vindictively.

Test. iv. v. xii. xxi. xxxi. xxxii. lxxx.

“ If his wrath be kindled, yea but a little, blessed are all they that put their trust in him.”

Book of Psalms.

PROPOSITION 13.

Vindictive punishment cannot be inflicted by a Being whose love and mercy are infinite.

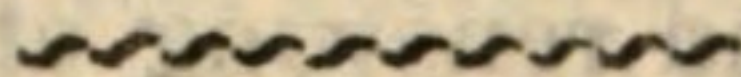
God will not set bounds to the exercise of his own good will towards his creatures. Test. xlv. liv.

PROPOSITION 14.

The judgments of God not being vindictive, but intended to bring about the increase of the moral government of God, are the necessary means of changing the hearts of rebellious children. Test. xix.

PROPOSITION 15.

Fallen men are called children of wrath, and they must ever remain such till their nature is so changed, that being made temples of the Holy Spirit of God, they become children of heavenly love.



To speak of wrath as a quality of the divine Mind is to speak evil of God. The wrath of Nature is indeed his instrument, as fire is, by which he is said to consume the wicked. Wrath began with sin, or rebellion against God ; but there is not any thing which can be said to begin to be as a quality in the pure Deity.

PROPOSITION 16.

Children of disobedience are not the children of God.

PROPOSITION 17.

The moral government of God is capable of increase ; his natural government, or power over Nature, is such that it cannot be increased : the former increases, and shall ever increase without limitation ; the latter was, is, and ever shall be almighty.

PROPOSITION 18.

When the Merciful Redeemer comes with divine power to increase torment, no doubt such torment must be designed to be the means of effecting the reformation of evil hearts and change of evil natures. Test. lxxi. lxxii. lxxxii.

“ Art thou come to torment us before the time ? ” said the evil spirit.

PROPOSITION 19.

Physical evil, the immediate consequence of moral evil, according to the law of the Creator, is at once the punishment of crimes, and the means of the reformation of the criminal.

The divine power is continually exercised over fallen Nature, so as to effect the original good designs of our Heavenly Father, who wills that all things should be finally subdued by the Messenger of his LOVE. Storm and tempest fulfil his word.

PROPOSITION 20.

Judgment, or condemnation, means the same as rebuke for sin. All persons who turn their hearts to God in this world are rebuked for, or convinced of sin, and made sensible of their unhappy state while alienated from God; and therefore sacred Scripture declares that judgment begins at the House of God. 'Test. lxxvii. lxxx.

PROPOSITION 21.

Those of the Household of Faith are called elect or chosen; they first and **ESPECIALLY** benefit by the sufferings and resurrection of Christ. Test. lxxii.

PROPOSITION 22.

If men sincerely believed in the severity of the judgments of God to be executed in a future state as the means of their conversion, they would now take pains to avoid the impending storm, called the wrath of the Lamb. They would call on God, while near, to pardon their past sins and heal their infirmities: they would earnestly pray to him who came into the world to seek and save that which was lost, by **DELIVERING THEM FROM A STATE OF SIN, TO RECONCILE THEM TO GOD.**

Luke, chap. i. ver. 68 to ver. 75.

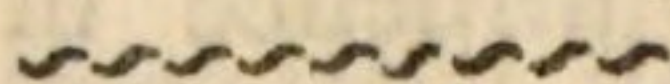
PROPOSITION 23.

We are bound to believe that the sufferings of Christ were necessary to the deliverance of mankind from the slavery of sin, or to their salvation

from sin : sacred Scripture says, offences were necessary to bring about the merciful designs of God in the redemption of the world : therefore the death on the cross was NECESSARY : but as sacred Scripture does not clearly say why such sufferings of mind and body were unavoidable, as the means of our deliverance, we may conclude that it is not given to us to understand the whole of that mystery, which Angels desire to look into. It is enough to believe that by his stripes we may be healed.

PROPOSITION 24.

Sacred Scripture says that “ it hath not entered into the heart of man to conceive that which God hath prepared for them that love him.” Perhaps it might with equal truth be said, that it hath not yet entered into the heart of man to conceive that which Christ, the Saviour and Deliverer, suffered for our benefit on the cross. His victory over the powers of death and hell was not obtained without such an inward contest as we have not faculties to imagine.



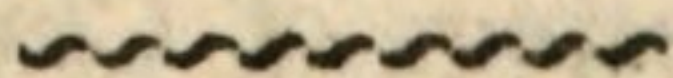
Although sacred Scripture does not fully explain why the sufferings of Christ were necessary, leaving us to believe with pious confidence that the acts of God are acts of love ; it is declared by an Apostle, that by sufferings our Lord Jesus Christ learned obedience ; or that by them his obedience in the most trying circumstances was

proved, or made perfect. His victory over the world was proved by trial in the wilderness, and who can say that such proof was not *necessary*? There is not any thing to be found in sacred Scripture which has been recorded in vain, but all for our instruction.

“ It is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and *sacrifices for sin thou hast had no pleasure*. Then said I, Lo, I come (in the volume of the book it is written of me) *to do thy will, O God*. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein (which are offered by the law): Then said he, Lo, I come to do thy will, O God. *He taketh away the first, that he may establish the second*. By the which *will we are sanctified*, through the offering of the body of Jesus Christ once for all.” Epist. to Heb. chap. x.

PROPOSITION 25.

If sufferings were necessary to prove the obedience of Christ, how much more necessary may we suppose them to be for poor degenerate men, to soften and prepare their hardened hearts for reception of the influence of the Holy Spirit, without which influence we labour in vain to please God.



In order to reconcile penitent or converted men to their sufferings and temptations, an Apostle states that our high priest Jesus Christ was “ in all points tempted like as we are, yet

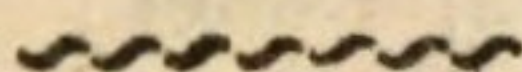
without sin ;” and a little further on says, that
 “ by sufferings he learned obedience, and was
 made perfect.” Heb. chap. iv. and chap. v.

PROPOSITION 26.

The sufferings of Christ were pleasing to God, because they were the necessary means of delivering mankind from slavery.

“ Whoso committeth sin is the slave of sin.”

“ If the son make you free, ye shall be free indeed.”



With sufferings not productive of benefit to the nature of man, God could not be pleased.

The sufferings of Christ, being unavoidable as the means of delivering mankind from the slavery of sin, are figuratively called the price of our redemption.

The natural or human will resigned itself up to the divine will in Christ on the cross. So must the will in all men become dead, and submit to the government of the divine will by the sanctifying power of the will of the Lord Jesus Christ.

When the Christian man, by dying to his own will, becomes obedient to the will of his Heavenly Father, he is said to offer himself as a sacrifice well pleasing to God,* which expression all must acknowledge to be figurative.

With reference to a man's dying to his own will,

* Epist. to the Rom. chap. xii.

St. Paul says, “ If planted with him in the likeness of his death, we shall be also in the likeness of his resurrection.*

PROPOSITION 27.

The nature of man being, since the fall of our first parents, separated from God, the divine power in the person of a Mediator was necessary to *re-unite* the human nature to the Creator. Jesus Christ is the medium of union, and as such called the atonement and the propitiation for our sins ; he is therefore the only power by which we can be reconciled to God.



Propitiation means a drawing nigh to, or the means of drawing nigh to.

Atonement means reconciliation ; also concord or agreement.

Propitio, from *prope* and *itum*.

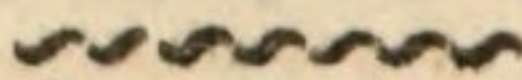
Atonement, from *at one*.

St. Stephen says, Moses strove to set them *at one* ; and by Moses it is said that he would endeavour to make atonement for the people, by praying to God to be reconciled to them. Exod. chap. xxxii. ver. 30. The original Greek word translated atonement signifies reconciliation ; and the original Hebrew word a covering. See Gen. chap. vi. ver. 14.

PROPOSITION 28.

God reconciles the world to himself **BY** taking away their sins, **BY** healing all their infirmities.

* Epist. to the Rom. ch. vi.



Sacred Scripture does not say that God was in Christ reconciling himself, but reconciling the world to himself.

PROPOSITION 29.

As faith in the power of Christ is the only means by which man can be delivered from evil, moral and physical, to him every knee must bow and every tongue confess: The hearts of all must remain hardened, as the hearts of those who demanded the death of the Saviour and Deliverer, till they shall say, "Blessed is he that cometh in the name of the Lord." Test. xl. liii.

PROPOSITION 30.

Sacrifices, from the days of Abel, were types, and types only, of the true means of propitiation, or of drawing nigh unto God: they were the ancient superstructure of religion; and so appointed to be as emblematical representations of the death of Christ, the true means of reconciliation.

Superstructure, from *super* and *struo*.

Superstition, from *super* and *sto*.

PROPOSITION 31.

Slain beasts, as offerings, were not only types of Christ, but of the death due to the natural man after the fall; shewing that corrupt flesh and blood, not being fit to inherit the kingdom of God, was devoted to the fire of God's judgment.



The will of the natural man, or will of the flesh, must be sacrificed before man can be sanctified by the will of Christ.

PROPOSITION 32.

When sacrifices were looked on as the real means of reconciliation, and supposed to purchase the favour of God, according to their value, they were by the Jewish Prophets declared to be abominable. To sacrifice then became an act of superstition.

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The sacrificing of beasts, with the superstitious view of appeasing an angry God, became general amongst the heathen, and still continues general amongst savages. A great part of the world long practised that which had been indeed ordained as a religious rite, but was by corrupt men, while ignorant of its true meaning, made the foundation of impious notions of the Almighty. False views of the means of reconciliation to God must fill the minds of mankind at all times with unworthy views of the object of their adoration.

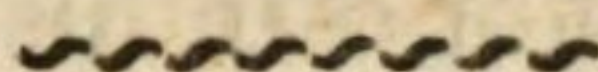
### PROPOSITION 33.

Christ is figuratively called a sacrifice, and our *Passover*. He is the great antitype of all sacrifices: his office is not to purchase the favour of the Almighty, but to save sinners from sin. God gave him as a Saviour and DELIVERER, because



he loved the world both before and after the fall.

Parental love requires no valuable consideration to move it to pity and forgiveness.\*



All authorised rites of religion are symbolical, and have been ever so from the beginning of the world. The Passover represented the means of reconciliation to God, **JESUS CHRIST**, whose body or nature was to become the food of our souls; and therefore the Passover was to be eaten by each member of the Church, and each tabernacle was to be marked with blood; this act shewing that no man could be saved from judgment but by the life of Christ. The ceremonial law with its sacrifices, being superseded on the hour when Christ suffered, a new symbol of reconciliation was instituted, and bread and wine from thenceforth have represented that body and blood by which alone we can be made fit for the kingdom of heaven.

“ I am the Way and the Truth and the Life; no man cometh unto the Father but by me.” John, chap. xiv.

*Christ's Nature is the Wedding Garment.*

#### PROPOSITION 34.

The superstition of the modern Christian world consists in ascribing to Christ's death on the cross, that which the ancient world ascribed to the

\* Luke xv. Parable of the Prodigal Son.



blood of bulls and goats. Some now consider his death as purchasing for us the favour of the Almighty ; some call his death the necessary means of appeasing the wrath of the Creator, though he himself, God, moved by pity, BECAME THE SAVIOUR of the world in his beloved Son. It is said by others that justice required the death of criminals, EVEN THEIR ETERNAL TORMENTS ; and that justice was satisfied by the sufferings of the innocent as a substitute for the guilty : and by others it is asserted that sacrifice was the appointed means of reconciling God to his fallen creatures, and that Christ was an offering similar to, but more valuable than that of a slain beast.

All such views of reconciliation are erroneous.

#### PROPOSITION 35.

If man could have been saved from a state of sin, i. e. from a state of present and future misery by laws or outward instruction, Christ would not have died. Test. lvii. lviii.

#### PROPOSITION 36.

Faith is not a substitute for obedience, but is the means of doing the will of God.

Children of God are sanctified by the WILL of Christ. See Heb. chap. x.

#### PROPOSITION 37.

The acts of God are the acts of love (Prop. I.) : as truly so when he raises the whirlwind and directs the storm ; when he rains fire from heaven to destroy wicked men, or sends water to overwhelm the earth filled with violence, as when he



feeds a part of mankind with manna, and gives them water out of a rock.

PROPOSITION 38.

The properties of Nature separated from God, having been made manifest by abuse of the power of the intelligent creature, contrary to the will of the Creator, good and evil are now employed by infinite wisdom to produce universal happiness. Some men are the voluntary, and some the involuntary instruments of the merciful designs of Providence. All must serve creative love; not only Moses, but Pharoah also: one to proclaim to the world his power in executing judgment, the other to show his kindness to a people intended to preserve in the corrupted world the knowledge of his long-suffering and mercy. Test. xxix. xxxv. xxxvi. xl.

PROPOSITION 39.

The goodness of God being equal to his power, and both infinite, it appears certain that the time must come when both Moses and Pharoah will "praise the Lord for his goodness, and declare the wonders that he doeth for the children of men; satisfying the empty soul, and filling the hungry soul" with his love. Test. vii. xviii. xx. xxiv. xxvi. xliv. xlvi. lxxviii.

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Moses died in the Lord and was blessed: Pharaoh may still suffer in that region where the worm dieth not, and the fire is not quenched; and he may expect yet further increase of torment: but all things being possible with God, it appears

to be our duty to believe that love will finally prove stronger than any power with which it can contend.

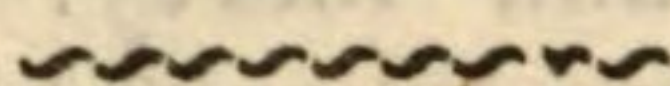
“In the day of thy power shall the people offer thee free-will offerings with an holy worship.” Book of Psalms.

PROPOSITION 40.

Conversion is the beginning of salvation from a state of sin. That man is not regenerate who is not in the way of purification; nor is the Holy Spirit of God renewed in any man till he is prepared for it by a death unto sin, of which the sacred rite of immersion was instituted as a type.

“New wine must be put into new bottles.”

“The pure in heart (and they only) shall see God.”



Conversion means the turning of the heart to God, as the giver of all goodness, and the turning from our own evil ways.

In few words, conversion is desire turned towards God.

PROPOSITION 41.

To know that “God is love” greatly facilitates conversion. The servant who buried his talent in the earth thought his master an hard man: he that returned the talents with increase, served with diligence, that is, with love. Test. vi.



It is good to bear in mind and often repeat, as David did, that the mercy of God endureth for ever. It is the best consolation of the afflicted

soul. They that know the true name of God to be LOVE, will put their trust in him.

PROPOSITION 42.

The dread of a wrathful Deity greatly obstructs the inward work of conversion to God: such dread is sometimes productive of total despair, the greatest of the many evils to which fallen Nature is subject.

PROPOSITION 43.

Of those who secretly suspect that the acts of God are not all acts of love, and those who openly deny that they are so, it may be truly said that "they know not what they worship."

PROPOSITION 44.

If there be any who say that God withholds from some men the power of serving him in righteousness and holiness, and at the conclusion of this vain and painful life ordains them to eternal misery on account of their disobedience, which without sufficient power to resist temptations to sin, must be unavoidable, they speak evil of our Heavenly Father.

"Shall not the Judge of all the earth do right?"

Gen. xviii. ver. 25.

PROPOSITION 45.

Faith in Christ implies trust in his power, and faith with hope saves from sin in this world, and so from all its dreadful consequences in that which is to come.

"If ye believe not that I am he, ye shall die in your sins."

Gosp. by St. John, chap. viii. ver. 24.

PROPOSITION 46.

To die in sin is to die in danger of condemnation. All therefore who die in sin have need of purification. The careless and ungodly, as well as the wicked, have reason to dread the severe judgments of God in a future state.

“The wicked shall be turned into hell,* and all the people that forget God.”

PROPOSITION 47.

The elect or chosen of God in this life are not numerous. Christ calls those who sincerely love him a little flock ; the way in which they walk, a narrow way ; and their number is said to be limited : but of the multitude finally delivered or redeemed by the formed Word, called the Lamb of God which taketh away the sin of the world, it is said that they are innumerable. Test. xxix. lv. lxix.

The prospect of such an act of love and power does truly give GLORY TO GOD IN THE HIGHEST.

PROPOSITION 48.

The dread of future punishment is not supposed by the advocates for the belief of universal restitution to be diminished, but rather increased, by the belief that such equitable chastisement will not be endless ; many, if not all persons, who live carelessly, neglecting the word of reconciliation, and forming little else but vain and foolish imaginations continually, entertain a fallacious hope in the goodness of God, concluding that future sufferings are not to be dreaded, because endless torments

* Hell means darkness, or a region deprived of light.

seem disproportioned to the offences of weak mortals.

PROPOSITION 49.

The words used by our Lord, as they are recorded in the Gospel by St. Matthew, chap. xviii. ver. 8 ; chap. xxv. ver. 41 and 46 ; Gospel by St. Mark, chap. iii. ver. 29 ; also similar words in the apostolic Epistles three times, and three times in the Revelation by St. John, have not such force in the original as they have in our English translation : the word everlasting, meaning in the original, of long duration, or for many ages, is not unfrequently used in the Old Testament in such a manner that it cannot there be understood to mean endless, as it necessarily does when applied to the kingdom, power, and glory of God.

In the Book of Genesis, hills on this perishable globe are called everlasting. In the Books of Exodus and Numbers, the priesthood in Aaron's family is called everlasting.

See Gen. ch. xlix. ver. 26. Exod. ch. xl. ver. 15. Numb. ch. xxv. ver. 13. Lev. ch. xvi. ver. 34.

Other such examples might be stated.

PROPOSITION 50.

As it is by faith alone that the true Christian can become victorious in the temptations which, during the course of his earthly pilgrimage, he must meet with from the influence of the world, the flesh, and devil ; so it is by want of faith in the saving power of a divine Mediator that the lovers of pleasure remain in such friendship with the world as sacred Scripture declares to be enmity with God. The bare belief of future torments, whether sup-

posed to be limited or unlimited, has little, if any effect, till the desire of the heart is turned towards God. Such turning brings conviction of the odious nature of sin, of the excellence of that righteousness which springs from faith, and lastly, of future judgment, which must be the certain consequence of dying in sin. Stripes, severe stripes, in that place where there is no mitigation of punishment, must be the portion of all who refuse to hear the voice of the charmer, and come to a merciful Saviour for deliverance from evil : he calls them with a promise of rest to all weary souls.

TESTIMONIES

FROM

SACRED SCRIPTURE.

GENESIS.

I WILL bless them that bless thee, and curse him that curseth thee : and in thee shall ALL families of the earth be blessed.

Chap. 12.

II.

And the Lord said, Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty

nation, and ALL THE NATIONS OF THE EARTH shall be blessed in him ? Chap. 18.

III.

In blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore ; and thy seed shall possess the gate of his enemies : and in thy seed shall ALL THE NATIONS of the earth be blessed ; because thou hast obeyed my voice, Chap. 22.

BOOK OF PSALMS.

IV.

Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. Thou shalt bruise them with a rod of iron, and break them in pieces like a potter's vessel. Ps. 2.

V.

God is a righteous judge, strong and patient; and God is provoked every day. If A MAN WILL NOT TURN, he will whet his sword; he hath bent his bow, and made it ready. He hath prepared for him the instruments of death; he ordaineth his arrows against the persecutors. Ps. 7.

VI.

They that know thy name, will put their trust in thee; for, thou, Lord, hast never failed them that seek thee.

Ps. 9.

VII.

All the ends of the world shall remember themselves, and be turned unto the Lord; and all the kindreds of the nations shall worship

before him. For the kingdom is the Lord's; and he is the governor among the people. All such as be fat upon earth have eaten and worshipped. All THEY THAT GO DOWN INTO THE DUST SHALL KNEEL BEFORE HIM: and no man hath quickened his own soul. Ps. 22.

VIII.

His dominion shall be also from the one sea to the other; and from the flood unto the world's end. They that dwell in the wilderness shall kneel before him; his enemies shall lick the dust. The kings of Tarshish and of the Isles shall give presents: the kings of Arabia and Saba shall bring gifts. All kings shall fall down before him; ALL NATIONS SHALL DO HIM SERVICE. For he shall deliver the poor when he crieth; the needy also, and him that hath no helper. Ps. 72.

IX.

Blessed be the Lord God, even the God of Israel; which only doth wondrous things; and blessed be the name of his Majesty for ever; and ALL THE EARTH shall be filled with his Majesty. Amen, Amen. Ps. 72.

X.

All nations whom thou hast made, shall come and worship thee, O Lord, and shall glorify thy Name. For THOU ART GREAT, AND DOEST WONDROUS THINGS: thou ART GOD ALONE. Ps. 86.

XI.

Thou, O Lord God, art full of compassion and mercy; long-suffering, plenteous in goodness and truth. Ps. 86.

XII.

Let the heavens rejoice, and let the EARTH BE GLAD; let the sea make a noise, and all that therein is. Let the field be joyful, and all that is in it: then shall all the trees of the wood REJOICE BEFORE THE LORD. For he cometh, for he cometh to JUDGE THE EARTH; and WITH RIGHTEOUSNESS TO JUDGE THE WORLD, and the people with his truth. Ps. 96.

XIII.

With righteousness shall he judge the world, and the people with equity. Ps. 98.

XIV.

Great is the Lord, and marvellous, worthy to be praised; there is no end of his greatness. Ps. 145.

XV.

The Lord is gracious and merciful, long-suffering, and of great goodness. The Lord is LOVING UNTO EVERY MAN; and his mercy is over ALL HIS WORKS. All thy works praise thee, O Lord, and thy saints give thanks unto thee. They shew the glory of thy kingdom, and talk of thy power. That thy power, thy glory, and mightiness of thy kingdom, might be known unto men. Thy kingdom is an everlasting kingdom; and thy dominion endureth throughout all ages. Ps. 145.

XVI.

Thou openest thine hand and fillest ALL THINGS LIVING with plenteousness. Ps. 145.

XVII.

My mouth shall speak the praise of the Lord; and LET ALL FLESH GIVE THANKS unto his holy name for ever and ever.

XVIII.

Let every thing that hath breath praise the Lord. Ps. 150.

ISAIAH.

XIX.

Every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with BURNING AND FUEL OF FIRE. For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. Of THE INCREASE OF HIS GOVERNMENT AND PEACE THERE SHALL BE NO END; upon the throne of David, and upon his kingdom, to order it, and to establish it WITH JUDGMENT, and with justice, from henceforth, even for ever. The zeal of the Lord of Hosts will perform this. Chap. 9.

XX.

In this mountain shall

the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will DESTROY IN THIS MOUNTAIN THE FACE OF THE COVERING CAST OVER ALL PEOPLE, AND THE VEIL THAT IS SPREAD OVER ALL NATIONS. He will swallow up death in victory; and the Lord God will wipe AWAY TEARS FROM OFF ALL FACES; and the rebuke of his people shall he take away from off all the earth: for the LORD HATH SPOKEN IT. Chap. 25.

XXI.

The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy JUDGMENTS, O LORD, HAVE WE WAITED FOR THEE; the desire of our soul is to thy name, and to the remembrance of thee. With

C

my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for WHEN THY JUDGMENTS ARE IN THE EARTH, THE INHABITANTS OF THE WORLD WILL LEARN RIGHTEOUSNESS. Chap. 26.

XXII.

Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your COVENANT WITH DEATH SHALL BE DISANNULLED, AND YOUR AGREEMENT WITH HELL SHALL NOT STAND; when the overflowing scourge shall pass through, then ye shall be trodden down by it. Chap. 28.

XXIII.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto

it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall

obtain joy and gladness, and sorrow and sighing shall flee away. Chap. 35.

XXIV.

EVERY valley shall be exalted, and **EVERY** mountain and hill shall be made low; and the **CROOKED** shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and **ALL FLESH** shall see it together: for the mouth of the Lord hath spoken it. Chap. 40.

XXV.

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants

of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. Chap. 42.

XXVI.

Look unto me, and be ye saved, **ALL THE ENDS OF THE EARTH**; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return: That unto me **EVERY KNEE** shall bow, **EVERY TONGUE** shall swear.

Chap. 45.

XXVII.

And he said it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that

thou mayest be my SALVATION UNTO THE END OF THE EARTH. Chap. 49.

XXVIII.

He shall see of the travail of his soul and SHALL BE SATISFIED: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Chap. 53.

XXIX.

As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall ACCOMPLISH THAT WHICH I PLEASE, and it shall prosper in the thing whereto I send it. Chap. 55.

XXX.

I WILL NOT CONTEND FOR EVER, neither will I be al-

ways wroth; for the spirit should fail before me, and the souls which I have made. Chap. 57.

XXXI.

He saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him, and his righteousness it sustained him. For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. ACCORDING TO THEIR DEEDS, ACCORDINGLY HE WILL REPAY, FURY TO HIS ADVERSARIES, RECOMPENCE TO HIS ENEMIES; to the islands he will repay recompence. So SHALL THEY FEAR THE NAME OF THE LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. Chap. 59.

XXXII.

Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of

fire. For by FIRE AND BY HIS SWORD WILL THE LORD PLEAD WITH ALL FLESH; and the slain of the Lord shall be many. Chap. 66.

XXXIII.

I know their works and their thoughts; it shall come, that I will gather all nations and tongues; AND THEY shall come and see my glory.

DANIEL.

XXXIV.

The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, AND ALL DOMINIONS shall serve and obey him. Chap. 7.

HOSEA.

XXXV.

I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues;

O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Chap. 13.

OBADIAH.

XXXVI.

And Saviours shall come up on Mount Zion to JUDGE THE MOUNT OF ESAU; and the kingdom shall be the Lord's. Ver. 21.

MICAH.

XXXVII.

And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

Chap. 4.

ZECHARIAH.

XXXVIII.

And the Lord shall be
KING OVER ALL THE EARTH;
in that day shall there be
one Lord, and his name one.
Chap. 14.

ST. MATTHEW.

XXXIX.

The Son of Man shall send
forth his angels, and they
shall gather out of his king-
dom all things that offend,
and them which do iniquity.
Chap. 13.

XL.

For I say unto you, Ye
shall not see me henceforth
till ye shall say, BLESSED IS
HE THAT COMETH IN THE
NAME OF THE LORD. Chap. 23.

XLI.

When the Son of Man
shall come in his glory, and
all the holy angels with him,
then shall he sit upon the
throne of his glory: and be-
fore him shall be gathered
all nations; and he shall se-
parate them one from ano-

ther, as a shepherd divideth
his sheep from the goats.

Chap. 25.

To execute judgment on the
rebellious.

ST. MARK.

XLII.

Jesus looking upon
them saith, With men it
is impossible, but not
with God: for with God
all things are possible.
Chap. 10.

XLIII.

The Son of Man came not
to be ministered unto, but to
minister, and to give his life
a ransom for many.
Chap. 10.

ST. LUKE.

XLIV.

The angel said unto
them, Fear not: for,
behold, I bring you good
tidings of great joy,
which shall be to ALL
PEOPLE. For unto you
is born this day, in the
city of David, a Saviour,

which is Christ the Lord. And this shall be a sign unto you : ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, GOOD WILL TOWARD MEN. Chap. 2.

XLV.

The Son of Man is not come to destroy men's lives, but to save them. Chap. 9.

XLVI.

He said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name, Thy kingdom come, Thy will be done, AS IN HEAVEN, SO IN EARTH. Chap. 11.

XLVII.

Behold your house is left unto you desolate : and verily

I say unto you, ye shall not see me, UNTIL THE TIME COME WHEN YE SHALL SAY, BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.

Chap. 13.

XLVIII.

The Son of Man is come to seek and to save that which is lost.

Chap. 19.

XLIX.

I appoint unto you a kingdom, as my Father hath appointed unto me : That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. Chap. 22.

ST. JOHN.

L.

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to con-

demn the world; but that
the WORLD THROUGH HIM
MIGHT BE SAVED.

Chap. 3.

LI.

As the Father raiseth up
the dead, and quickeneth
them; even so the Son quick-
eneth whom he will. For the
Father judgeth no man, but
hath committed all judgment
unto the Son: That ALL MEN
SHOULD HONOUR THE SON, even
as they honour the Father.
He that honoureth not the
Son honoureth not the Fa-
ther which hath sent him.

Chap. 5.

LII.

Verily, verily, I say unto
you, If a man keep my say-
ing he shall never see death.

Chap. 8.

LIII.

Jesus said unto her, I am
the resurrection and the life:
he that believeth in me,
THOUGH HE WERE DEAD, YET
SHALL HE LIVE: And whoso-
ever liveth and believeth in
me SHALL NEVER DIE.

Chap. 11.

LIV.

I, if I be lifted up
from the earth, will
draw ALL MEN unto me.

Chap. 12.

ACTS.

LV.

He shall send Jesus
Christ, which before
was preached unto you:
Whom the heaven must
receive until the TIMES
OF RESTITUTION OF ALL
THINGS, which God hath
spoken by the mouth of
all his holy Prophets
since the world began.

Chap. 3.

LVI.

This is the stone which
was set at nought of you
builders, which is become the
head of the corner. Neither is
there salvation in any other:
for there is none other name
under heaven given among
men, whereby we must be
saved. Chap. 4.

EPISTLE TO THE ROMANS.

LVII.

Therefore as by the offence of one, judgment came upon ALL MEN to condemnation: even so by the righteousness of one the free gift came upon ALL MEN unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Chap. 5.

LVIII.

I would not, brethren, that ye should be ignorant of this mystery, LEST YE SHOULD BE WISE IN YOUR OWN CONCEITS; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so ALL ISRAEL SHALL BE SAVED; as it is written, There shall come out of Sion

THE DELIVERER, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. Chap. 11.

LIX.

God hath concluded them ALL in unbelief, that he might have MERCY upon ALL.

Chap. 11.

LX.

Of him, and through him, and to him, are ALL THINGS: to whom be glory for ever. Amen. Chap. 11.

LXI.

To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But WHY DOST THOU JUDGE THY BROTHER? OR WHY DOST THOU SET AT NOUGHT THY BROTHER? for we shall all stand

before the judgment-seat of Christ. For it is written, As I live, saith the Lord, EVERY KNEE SHALL BOW TO ME, and EVERY TONGUE SHALL CONFESS TO GOD.

Chap. 14.

EP. TO THE CORINTHIANS.

LXII.

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? Chap. 6.

LXIII.

For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But WHEN WE ARE JUDGED, WE ARE CHASTENED OF THE LORD, that we should not be condemned with the world.

Chap. 11.

LXIV.

Since by man came death, by man came also

the resurrection of the dead. For as in Adam ALL die, even so in Christ shall ALL be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign TILL HE HATH PUT ALL ENEMIES UNDER HIS FEET.

Chap. 15.

LXV.

So it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit.

Chap. 15.

LXVI.

The first man is of the earth, earthy; the second man is the Lord from heaven.

Chap. 15.

2 EP. TO THE CORINTHIANS.

LXVII.

He died for ALL, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Chap. 5.

EPISTLE TO THE EPHESIANS.

LXVIII.

That in the dispensation of the fulness of times, he might gather together in ONE all things in Christ, both which are in heaven, and which are on earth; even in him.

Chap. 1.

EPISTLE TO THE PHILIPPIANS.

LXIX.

God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus EVERY KNEE SHOULD BOW, of things in heaven, and things in earth, and

things under the earth: and that EVERY TONGUE SHOULD CONFESS that Jesus Christ is Lord, to the glory of God the Father.

Chap. 2.

EPIS. TO THE COLOSSIANS.

LXX.

And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, WHETHER THEY BE THINGS IN EARTH, OR THINGS IN HEAVEN. Chap. 1.

1 EPISTLE TO TIMOTHY.

LXXI.

Who will have ALL MEN to be saved, and to come unto the knowledge of the truth: For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself A RANSOM FOR ALL, TO BE TESTIFIED IN DUE TIME. Chap. 2.

LXXII.

Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of ALL men, ESPECIALLY of those that believe. Chap. 4.

EPISTLE TO TITUS.

LXXIII.

Not by works of righteousness which we have done, but according to his mercy he saved us, by THE WASHING OF REGENERATION AND RE-NEWING OF THE HOLY GHOST. Chap. 3.

EPIS. TO THE HEBREWS:

LXXIV.

We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for EVERY MAN. For it became him, for whom are all

things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation PERFECT THROUGH SUFFERINGS. Chap. 2.

LXXV.

Though he were a son, yet learned he OBEDIENCE by the things which he SUFFERED; and being made PERFECT, he became the author of eternal salvation unto all them that obey him. Chap. 5.

FIRST GENERAL EPISTLE OF ST. PETER.

LXXVI.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, BUT QUICKENED BY THE SPIRIT: BY WHICH also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water. Chap. 3.

LXXVII.

The time is come that JUDGMENT MUST BEGIN at the house of God ; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Chap. 4.

GEN. EPISTLE OF ST. JOHN.

LXXVIII.

He is the propitiation for our sins : and not for OURS ONLY, but also for the sins of the WHOLE WORLD. Chap. 2.

REVELATION.

LXXIX.

He that overcometh and keepeth my works unto the end, to him will I give power over the nations ; and he shall RULE THEM WITH A ROD OF IRON : as the vessels of a potter shall they be broken to shivers ; even as I received of my Father. Chap. 2.

LXXX.

As many as I love, I REBUKE AND CHASTEN ; be zealous therefore, and repent. Chap. 3.

LXXXI.

And EVERY CREATURE which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and UNTO THE LAMB FOR EVER AND EVER.

Chap. 5.

LXXXII.

The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains ; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the WRATH OF THE LAMB ; for the

great day of his wrath is come ; and who shall be able to stand ? Chap. 6.

LXXXIII.

I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the

hour of HIS JUDGMENT is come ; and worship him that made heaven and earth, and the sea, and the fountains of waters. Chap. 14.

LXXXIV.

Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy ; for ALL nations shall come and worship before thee ; for thy judgments are made manifest. Chap. 15.

Are your minds set upon righteousness, O ye congregations : and do ye judge the thing that is right, O ye sons of men ? Yea, ye imagine mischief in your heart upon the earth ; and your hands deal with wickedness. The ungodly are froward even from their mother's womb : as soon as they are born, they go astray and speak lies. They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears. Which refuseth to hear the voice of the charmer ; charm he never so wisely. Psalm 58.

God be merciful unto us, and bless us : and show us the light of his countenance, and be merciful unto us : that thy way may be known upon earth ; thy saving health among all nations. Let the people praise thee, O God : yea, let all the

people praise thee. O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth. Let the people praise thee, O God: yea let all the people praise thee. Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing. God shall bless us; and **ALL THE ENDS OF THE WORLD SHALL FEAR HIM.**

Psalm 67.

Note on No. xxxvi.

Esau was a type of the disobedient who sell their inheritance in heaven for selfish gratification, as Esau sold his birth-right for a mess of pottage: we may therefore suppose that the Mount of Esau means the congregation of the wicked, of whom Christ the Deliverer is appointed to be the Judge. Happy for them to be judged by him who came not to destroy, but to save the lives of men.

Note on No. lxxxii.

By sacred Scripture we are in many places informed that the final judgment of mankind will be executed by the Saviour of the world; also that the mediatorial government will be established in righteousness, and by judgment: for which reason many texts relating to judgment, condemnation, or damnation, have been chosen as testimonies relating to the glory and extent of the kingdom of God under the power of a Mediator.

As it appears to be demonstrable that the design in executing judgment cannot be vindictive (see Prop. xiii.), we must conclude that the end proposed by the sufferings inflicted in a future state on those who have been rebellious in this world, is the reformation of their hearts.

In the Seventh Psalm, the Prophet David says, that if a man will not turn, or be converted, by the gracious offers of pardon and reconciliation, instruments of death, arrows and the sword, are prepared for him. In another Psalm, we are told that the

meek Lamb of God, the Messenger of glad tidings, and source of all good to mankind, shall bruise some with a rod of iron, and break them in pieces like a potter's vessel, that by such means the reign of his love may be established; and in another place, that even those who die in sin and go down into the dust, shall finally acknowledge him to be their Lord.

The Prophet Isaiah says, that when the judgments of God are in the earth, the inhabitants of the world will learn righteousness; and David calls on the whole earth to rejoice, because Christ cometh to judge the people with his truth; as a Saviour no doubt: for that is his true character, and as such "he shall see of the travail of his soul and be satisfied."

From these and many other such passages of Scripture, it may safely be concluded that a thing so desirable by good men as *the salvation of all mankind from a state of sin*, must be willed by their loving Lord and Master; also that what he wills must finally come to pass: for "with God all things are possible."

It is to be hoped that no reader of these lines will be of such unsound mind as to resolve deliberately to feed on the forbidden fruit of this evil world, with expectation of finding repentance in hell.

The writer's purpose is to state with truth what may increase the love of God and man; of God, by declaring the full extent of his long-suffering and goodness; of man, by shewing that all should be looked on equally with the eye of benevolence, and not one soul, however disobedient, as likely to be wholly rejected by its Creator.

FINIS.

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...the love of God, by which
all things are created, sustained,
and brought to their end. It is
the love of God, which is the
source of all life and light,
and which is the foundation of
all hope and charity. It is
the love of God, which is the
key to the understanding of
all things, and which is the
power of all grace.

CIXIX.

Tighe, Richard

A short account of the life and writings of Will. Law, author of 'The serious call to a devout life'

London 1813

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